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BIBLE MONITOR

Vol. XXIX January 1, 1951 No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR RESPONSIBILITY

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is," Eph. 5:15-17.

As free mortals we should especially consider this thought as we approach a New Year. We each have talents, minds, bodies and abilities to walk in some particular way. But we are to walk in the right way, exactly, accurately according to our guidebook "The Bible." Can this be done without regular, continual study and meditation upon God's word? The church asks this or that but brother John or sister Anna does not do it, why must I? The duty of the church is to see that you continually, accurately and completely obey God's Word. If the church fails in this, it fails its mission. Dear reader, our Savior definitely said, "God shall judge the secrets of men by Jesus Christ according to my gospel." Do you feel satisfied to approach the judgment day walking just as you please or just as your neighbors do?

"Not as fools" who dabble into every adventure that may come up. We pay no attention to those who have spent hours studying, praying, and practicing God's word and by the advice of those who have had experience in God's service.

"Redeeming the time" dear reader are you willing and able to do this with the minutes, hours and days in 1951? It is God's time that He has loaned to us. Are we paying it back? Yes, with interest according to our

talents? The best way to avoid sin is to properly employ our time as God has directed. God owes us nothing but His grace and mercy has allowed us to continue into another year of time.

We may need to be doubly active because we may have some "time that has passed" still to redeem. "The days are evil" and influencing us into everything else but proper Godly use of the time. Does anyone doubt this condition of our present days? Our days may also be short, thus we need to be the more careful and concerned.

"Wherefore" again for the reasons given before, we need to be "wise as serpents and harmless as doves." Man usually laughs at the unwise and foolish, yes, they had a chance just as well as others but did not consider it such. In this day of culture to read and understand God's Word, of ease of communication with one another upon the wisdom of God's Word, of national and even worldwide fellowship and mutual practicing of God's Word; is there any excuse to be unwise and not understand "the will of the Lord?" Someone has said, "We all know better than we do." If that is our condition then we are fools and not wise. Could it be that some of us are so foolish because we are drunk with the wines of sin?

Verse 19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." What a soothing, joyful, pleasant way to occupy our time in 1951. This will include many thoughts, deeds and influence in a year. It is the churches duty to see that we do this. How often should we do this in the New Year? "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him," Col. 3:17.

PICKED UP

Lewis B. Flohr

There exists an arrangement between the United States and England to exchange school teachers, for whatever benefit it may mean to both countries. A British exchange teacher, after teaching in a Chicago school for one year, told the Board of Education she had been "disappointed chiefly

because of the low standard of morals among so many students." She said, "at home (London) the students don't cut class; their personal property doesn't have to be locked up because there is a feeling of respect for other people's possessions, and don't have to have passes wherever they go for they are trusted and they respond to that trust.."

Comment is unnecessary.

Housing Aged is Problem

Oslo.—The problem of housing Oslo's old people already is vexing, and statistics compiled by municipal authorities show that the number of old people in the capital will have doubled by 1975. It is estimated that during the next 15 years the number of persons 65 or older will increase about 60 per cent.

The same problem exists in our own country as exists in Norway. Very few people want to care for the aged, no matter if they are related, even closely. Filial respect is largely gone: Honor thy father and mother, in the minds of far too many people today, is instruction intended for other times, places and people than "us."

Many are the complaints to be heard now-a-days about the dearth of reading in the daily and weekly press that is worth reading, or even fit to read. Gambling, murders, divorces, scandals, wars and rumors of wars, immorality and all its related evils, are given bold headlines, while other material that might tend to improve, instruct, and reform humanity, especially younger people, is given scant space and attention editorially.

A study recently made by a committee of Managing Editors of the Associated Press of the content of the papers of that association shows that the people want more news about religion, science, the fine arts, and education. The chairman of the committee making the study said: We believe now that the people want more stories about personal triumphs rather than the constant defeats that make up the bulk of the news reports.

Each and every periodical publisher has some purpose or object, and the money to meet costs of publication are to a large extent obtained from subscriptions and

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charges for advertising. Surely the object of the publication and the good will, as well as the good, of the readers, should be considered. This necessitates an editorial policy. I once was a subscriber to a poultry journal which long since passed out of existence; a former editor of said paper made the statement that the publisher was more interested in selling a liniment he made than in farm poultry. The moral need not be pointed out; it is self-evident. The Bible Monitor has an Editorial Policy, necessarily. It serves a very needful purpose, it gives a standard by which the material printed in it is to be judged before publication. It takes labor to maintain that standard. The Associated Press seems not to have had any standard in mind, but now they have constructive criticism from the reading public, and we hope to see them paying heed. If you have constructive criticism of the Monitor, they are welcome. Are you doing what you can and all you can to make the Monitor better?

Vienna, Va.

PERLOUS TIMES

J. F. Marks

It was prophesied long ago and is recorded in the Gospel, in the last days perilous times should come. If we take under consideration the conditions in the world today with its great changes from the past. Many years ago: how they lived, the things they used to travel from one place to another, the weapons they used in warfare. Then to think today: how much greater the danger that human life is in,

because of the fast movements and the great deadly weapons of warfare that are being prepared. The things some aged people tell us about years ago. What great chages have taken place. The danger for human life is greater than ever before.

We need not be afraid because of the conditions in the world if we have prepared for the eternal home above. We will have no reason to fear when ours is a privilege to change from sorrow and trouble to everlasting joy and happiness. We are told in the Gospel that not everyone that says "Lord, Lord, will enter into the kingdom of Heaven." The privilege will be only for those who do the will of God. Many will meet with disappointment, then it will be too late to prepare.

There are many temptations and trials in the world to sidetrack the Christian. Evil men and seducers are waxing worse and worse, deceiving and being deceived. Apostasy has swept over our so-called Christian nation. How many are following Christ? How many are following the traditions of men? I am not concerned so much about the danger of life in the world as the danger confronting christianity.

We are living in an age of great wickedness and deceitfulness. The conditions of today are not bright for Christianity. The outlook for the future is dark. The things we hear and see today make us wonder what will the future be for the church. We may be coming into a day of great tribulation. We are now living in a day of great confusion, envy and hatred seen to be filling the world. It appears that satan is pressing envy and hatred to destroy the church.

It is terrible to think of the evil of divorce, remarriage, and hatred existing right in and between families. How sad to think that many professing christians are helping and encouraging these things. I always was opposed to false talk and blackmail. It has always been my belief we cannot be true to our God and be false to our fellowman.

In the effort I have put forth for the Bible Monitor during the past years, I have chosen to write things I consider very much needed and of great importance. I

feel it is important that all work for the upbuilding of the church, extend an invitation to others and be not afraid to stand for the right at all times. May it be our desire for a clean church to stand for generations to come. I have learned many things of great value in our church paper which I am thankful for.

We are living in a day when people have a great desire for earthly wealth which will benefit us nothing when we must lay this armor down. It will be well for us too ask ourselves the question, What have we laid up for ourselves in heaven? We need not desire someone else's work or have a jealous heart, for everyone has a privilege to work for the Lord in some way.

Do we realize our duty toward God and lost humanity. The harvest is great but the labours are few. We see many sad conditions confronting humanity. We are living in perilous times with false accusers and fierce despisers of those that are good.

Felton, Pa.

Just praise is a debt, and should be paid.

THE NECESSITY OF THE PRAYER VEIL

Sister Josie Kintner

Paul gave various rules and ordinances such as found in I Cor. 11, which includes the God-head. He explains how man and woman may obtain equal access to the God-head in divine worship.

V. 4, "Every man praying or prophesying, having his head covered, dishonoureth his head." V. 5, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: (the man) for that is even all one as if she were shaven."

It is a shame for a woman to be shaven, shorn, or uncovered while praying, prophesying or doing the Lord's work. She is commanded by God to be covered so that she may have direct access to Christ our high priest, instead of going to man the same as our forefathers, who had to go to the priests under the law.

V. 7. "For man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of

the man." In all that God had created there was not found an helpmeet for Adam. "So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27.

V. 8, "For the man is not of the woman but the woman of the man." "And the Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman because she was taken out of man." Gen. 2:21, 23.

V. 8, "For the man is not of the woman: but the woman of the man," 1 Cor. 11:8.

V. 9, "Neither was the man created for the woman, but the woman for the man."

V. 10, "For this cause ought the woman to have power on her head because of the angels." When the woman has her covering on it gives her the right to pray to God through Christ their intercession. The covering is a sign to the angels. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

V. 11, "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Gal. 3:28. But all shall worship together in unity.

V. 12, "For as the woman is of the man, even so is the man also by the woman but all things of God." I Tim. 2:14, "And Adam was not deceived, but the woman being deceived was in the transgression."

The man should be a protection to her and help her to be more steadfast and able to overcome the trials and temptations of this life: Although the woman was deceived, it was by woman that God's plan of redemption was completed through Jesus Christ, read Gen. 3:15.

V. 13, "Judge in yourselves: is it comely that a woman pray unto God uncovered?" No, she should

be covered because it is commanded by God; and if she is not covered she is disobedient to God. Woman is man's helpmeet and is under subjection and obedience to him only as he is in subjection and obedience to Christ. Both have the same access to God through Jesus Christ in divine worship if she is properly veiled.

V. 14, "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?" Yes because he is disregarding the gospel teaching. V. 15, "But if a woman have long hair it is a glory to her: for her hair is given her for a covering." Women should not cut their hair, for it is a glory to them and it should be well cared for.

The veiling should be large enough to come well over the hair.

Greentown, Ind.

THE UNKNOWN FUTURE

Ethel Beck

I see not a step before me
As I tread on another year;
But I've left the past in God's keeping,
The future His mercy shall clear.
And what looks dark in the distance
May brighten as I draw near.

So I go not knowing,
I would not, if I might,
I would rather walk in the dark with God,
Than go alone in the light;
I would rather walk with Him by faith,
Than walk alone by sight.

My heart shrinks back from trials,
Which the future may disclose;
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back
With the whispered word, "He knows."

Author Unknown.

Perhaps it is best that the future is all unknown to us. Supposee all the trials, sorrows, and burdens which we have borne during this past year, were set before us at the beginning. Would we have thought we could bear them all? Sometimes when we know we are to go through a great trial, we feel we are not able for it. If each one was put on a list at the start of the year I believe we all would think it would be to much for us to bear. God is good to us by keeping the future hid. We are promised strength to meet the burdens as they come. We know there will be plenty of trials, tests, sorrows and disappointments. But through it all we have the promise of

God's presence. "I will never leave thee, nor forsake thee," Heb. 13:15. "Lo, I am with you always, even unto the end of the world," Matt. 28:20.

Right now the future may look dark to some of you readers. Just remember God does know all about your problems and He does care, if you are a child of His. Think of Job with all his afflictions. Yet he said, "Though He slay me, yet will I trust in Him. But He knoweth the way that I take: when He hath tried me, I shall come forth as gold," Job. 13:15 and 23:10. Is it not a wonderful consolation to know that God knows all that is facing us in this new year. We do not enjoy going through trials but rather shrink from them. In the end they accomplish something for our spiritual life which nothing else could bring about. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

When we feel we are tried to the utmost we can be sure God has a purpose in view. Let us then think of the words of Paul, "And we know that all things work together for good to them that love God, to them who are called according to His purpose," Rm. 8:28. When we are being tried let us examine our lives to see what needs correcting. Maybe we have not been as faithful as we should be. Whatever is hindering, let us remove it so we can have the close relationship with our Lord, which He desires.

We think of the children of God in the past who went through hard places. God could have kept Daniel out of the lions' den and three Hebrew children out of the fiery furnace. He could have kept Peter, John, Paul and Silas out of prison. Neither does He promise to keep us out of hard places. He promises to go with us and to bring us out victoriously. Jesus said, "Be of good cheer, I have overcome the world."

I am glad that we need not think of a whole year of trouble before us. We live only one day at a time. We should not even worry about tomorrow's problems. Live for today and trust the future with God. He prom-

ised grace sufficient for Paul and that grace avails for us.

I heard a voice at evening softly say,
"Bear not thy yesterday into to-morrow
Nor load this week with last week's load of sorrow.
Lift all thy burdens as they come, nor try
To weight the present with the bye and bye.
One step, and then another, take thy way—
Live by the day."

We have spoken mostly of sorrows in the year ahead. There will be many joys and blessings from God. This gives us courage to face the future. Above all trials we have that blessed hope of eternal life. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation," Heb. 9:28. What a happy time for all who have found in Him the forgiveness of sins. What a wonderful Saviour! May each of you dear readers find Him precious so we will all be looking and watching for Him to come the second time.

New Year's Request

Dear Lord, for this coming year
Just one request I bring;
I do not pray for happiness
Or any earthly thing:
I do not ask to understand
The way Thou leadest me,
But this I ask: Teach me to do
The thing that pleaseth Thee.

I want to please Thee through this year,
In every word I say,
Dear Lord, take these lips of mine
And keep them day by day
From foolish talking, angry words,
And evil-speaking free;
Teach me, that I may ever speak
The thing that pleaseth Thee."
—Author Unknown.

May this be the request of all of us. That we may first and foremost want to please our Lord.

Dallas Center, Iowa.

JOSEPH A RULER

George Dorsey

(Continued from Oct. issue, page 5)

Two years after the time the chief butler was restored to his office, Pharaoh had two strange dreams that troubled him. When morning came he sent for all the magicians of Egypt, and for all the wise men thereof. These wisemen and magicians could not interpret the dreams for Pharaoh.

God had a man prepared to interpret Pharaoh's dreams. When the chief

butler heard about the king's distress, he thought at once of his own experience in prison. He remembered Joseph's kindness, and also remembered he had forgotten about this young Hebrew man.

Now he told Pharaoh about Joseph and it impressed the king so that he sent for Joseph immediately. No doubt Joseph was going about his daily duties in the usual manner when the messenger came with the message, "Pharaoh wishes to see you." Possibly Joseph was wondering at the strange message as he made himself presentable to meet the king. How glad Joseph must have felt as he took the prison clothes off, and put on the clothes the king sent.

Now Joseph was presented to the king. The anxious king spoke: "I have dreamed a dream that troubles me greatly, and none of the wise men can interpret it, and I have heard of you, that you can tell the true meaning of dreams."

Joseph replied, "This wisdom does not belong to me, but to God whom I serve. Tell me your dreams, and He will give the meaning of them."

And Pharaoh said unto Joseph, "In my dreams, behold, I stood on the bank of the river: and presently I saw seven fat cattle come up out of the river and feed in the green meadow. Later I saw seven other cattle come up after them. These seven were very lean, and I saw them eat up the seven fat cattle. Still they were as thin as they had been at first. Then I awoke. Afterwards I fell asleep and dreamed again, and saw seven ears of corn grow up out of a stalk. Full, grown ears they were, and while I was looking at them, seven other ears, withered, thin, and blasted with the east wind sprung up after them. These thin ears devoured the good ones. I told these dreams unto the wise men and the magicians but they could not tell me the meaning of them."

Joseph said unto king Pharaoh, both of your dreams have the same meaning. By them God is making known to you what he is about to do.

The seven fat cattle are seven years, and so also are the seven good, full ears of

corn, and in like manner the seven lean cattle and the seven thin, withered ears are seven years which shall follow the first seven. God is making known to you by these dreams that there shall be seven years of plenty throughout all the land of Egypt, and afterwards there shall be seven years of famine. These seven years of famine shall be so severe that the seven years of plenty shall be forgotten.

God has given you these two dreams to show you that these things will surely come to pass soon. He has warned you to prepare for that famine. Now let the king appoint a wise man to look after the food supply. Let him during the seven plentiful years, lay aside enough each year to last for the seven years of famine, so that it does not come upon you and destroy every living creature in your kingdom.

Pharaoh and his attendants listened to Joseph's words, and when he had finished speaking the king said, the spirit of God is in this man. Can we find another who could more wisely manage the affairs of the kingdom than he?"

And Pharaoh said unto Joseph, because God has showed you these things, you shall be the one appointed for this affair. So it came about that Pharaoh made Joseph ruler over all the land of Egypt.

Pharaoh clothed Joseph in royal robes, and made him to ride in the second chariot. Pharaoh said, you shall be overseer of my house, and your word shall govern my people in the land of Egypt. Only in the throne will I be greater than you. Joseph was faithful in the duty appointed him. Day after day he rode through the land and gathered up the food that grew everyhere abundantly. This excess food he stored in buildings for future needs, until finally he had an enormous quantity laid aside for the years of famine.

When the seven years of plenty had passed by, the years of trouble began. Nowhere in the land would the field yield any food, and the people began to be in want. Then they came to Joseph, and he opened the storehouses, which he had filled during the years of plenty, and sold to the Egyptians.

Not only in Egypt did the famine rage, but also in the

countries round about. From far and near people came to Joseph, begging him to sell them corn to eat to keep them from starving.

All this prosperity did not change the heart of Joseph, for he remained kind and just to all.

If we are faithful we will also change our prison clothes for royal robes when Christ comes with the message, "well done, thou good and faithful servant.

Salisbury, Pa.

LIVING THE WAY WE PRAY

I knelt to pray when day was done,
And prayed, "Oh Lord, bless everyone;
Lift from each saddened heart the pain,
And let the sick be well again."

And then I woke another day
And carlessly went on my way.
The whole day long I did not try
To wipe a tear from any eye.

I did not try to share the load
Of any brother along the road;
I did not even go to see
The sick man just next door to me.

Yet once again, when day was done,
I prayed, "O Lord bless everyone."
But as I prayed, into my ear
There came a voice that whispered clear:

"Pause, hypocrite, before you pray—
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face and cried,
"Forgive me, God, for I have lied.
Let me but live another day
And I will live the way I pray."

Sel., by Ethel Beck.

A WELL OF WATER

Anna Flora Umland

What a wonderful blessing water is. Without water everything would dry up and perish. When God planted the Garden of Eden there were four rivers in it. This was to water the ground that the vegetation might grow. Thus man and beast were provided for. Abraham, Isaac and Jacob digged wells that they might have water for the flocks and herds. The women came also to draw water.

When the children of Israel were in the wilderness they murmured because there was no water, when they turned to God, He gave them water from the rock. Another time the water was bitter, when they cast in a branch of the tree, it became sweet.

It was at Jacob's well that Jesus talked with the woman

of Samaria, what a beautiful lesson he gave to her. John 4:13-14, "Jesus answered and said unto her, whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Jesus is the bread and water of life. We need to partake often of the word of God. It should be a part of our daily life. The only fountain of life is in Christ. The place to learn of Christ is in the word of God. How can we have this well of water if we do not let Christ live in us?

There are many homes where the Bible is laid aside. The children are not taught to know God. They are held back from finding the very fountain. We find in the word of God that some followed Christ only for the bread and the fishes. Just to satisfy the natural hunger.

Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled. There is a blessing for every need. A balm for every wound. Christ does not turn away any that follow him. It says, "They shall be filled."

Dallas Center, Iowa.

NEWS ITEMS

RENEWALS

Since many of your subscriptions have expired with the last issue, we urge each one to note the expiration date on your address label and promptly renew, either directly to your editor or through your agent that you may not miss any issues. If all subscribers would renew through your agent immediately, you would save them considerable labor and expense. The subscription price is still $1.00 a year, in advance, for anyone. Some of you will note that you have not paid for some of the issues you did receive, perhaps even a year or more.

CORRECTIONS

In the November 15th issue, Astoria, Ill., News Item, bottom of page 12: it should be 19 brethren instead of 14; also center of page 13, the offering should be $30.04 instead of $3.04.

—Editor.

MECHANICSBURG, PA.

The Mechanicsburg congregation just held a two weeks meeting from Nov. 19th to Dec. 3rd. Brother and Sister Melvin Roesch of Wauseon,

Ohio, came into our midst to serve us in these meetings. He preached 20 sermons including one on Thanksgiving. He certainly preached God's word with power. The attendance was fairly good. Some of the older folks could not attend. Also some bad weather interfered. The last night we had a full church as they came from far and near to hear God's Word.

Our brother did his part, now it is for us to make use of the Blessed Word and live it so that the world can see that each member was benefited by our meetings. May the Lord bless Brother and Sister Roesch that he may preach the Gospel in years to come. They visited in all the homes of the members and I believe they were welcomed in all of them. There were no visible signs of any to accept their Savior but they may come yet. May the good Lord add His blessings to us all is my prayer.

Harry L. Junkins, Cor.

It is in loving, not in being loved,
The heart is blessed;
It is in giving, not in seeking gifts,
We find our quest;
Whatever be thy longing or thy need,
That do thou give;
So shall thy soul be fed, and thou indeed
Shalt truly live.

Love God with all your soul and strength,
With all your heart and mind;
And love your neighbor as yourself
Be faithful, just and kind.

It is not a bad thing to be a fault-finder so long as we can content ourselves with finding our own faults. But great evil comes to ourselves and others by giving too much attention to faults not our own.

Choose the best life, for habit will make it pleasant.—Epictetus.

FOXE'S BOOK OF MARTYRS

A Roman Officer, A Spanish Lady and Others

Sergius was an officer in the Roman army, and accompanied the emperor maximian into Syria. Being accused as a Christian he was ordered to sacrifice to Jupiter. Refusing to do this, he was tripped of his armor, and in derision dressed in woman's clothes. He then was forced to march a considerable distance with nails in his sandals. At last an end was put to his sufferings by his being beheaded.

A Spanish lady, named Eulalia, of a Christian family, who was remarkable for sweetness of temper and excellence of understanding, was informed against, as a Christian, and carried before the judge for trial.

The magistrate at first attempted by mild means to

win her over, but she answered his arguments so skillfully and spoke of the pagan gods with contempt, that, enraged at her words, he ordered the court to be cleared, and the prisoner disposed of as her accusers might see fit.

Eulalia was accordingly hurried to the door and handed over to some brutal soldiers who stood near. They took her, pierced her tender flesh with their spears, and afterward burned her body to ashes.

The emperor Diocletian falling ill, the persecution was carried on by Galerius, and by the governors of the several provinces.

The Story of St. Vincent

Vincent was a Spanish Christian, who had been educated by Valerius, bishop of Saragossa, On account of his great merits he was made a deacon. When the persecution reached Spain, Dacian, the governor of Tarragona, ordered Valerius the bishop, and Vincent the deacon, to be seized loaded with irons, and imprisoned.

Some time after, Dician examined them and threatened them with death, unless they renounced their faith. Vincent, undertaking to speak for both, avowed their full determination to persist in the faith. Hereupon Dacian, in a rage at his boldness of speech, declared that unless he immediately consented to burn incense to the gods, he should himself fall a sacrifice.

Both the prisoners resolutely refused to obey the governor. Valerius was banished, but the whole of of Dacian's rage was exhausted on Vincent; he was racked, had his limbs dislocated, and his flesh torn with hooks.

These horrid torments neither putting an end to his life nor changing his faith, he was sent back to prison, and confined in a dark dungeon. Orders were also given not to let him have any food whatever, and that the news of his death should be carried to Dacian as soon as it took place. When the keepers thought him starved, they entered the dungeon; but, instead of finding a corpse as they expected, they beheld Vincent engaged in prayer, his wounds healed, and his body in a good state of health.

This speedy recovery, and

preservation, had such an effect upon the keepers that it became the means of their conversion. Dacian, however, instead of being impressed by so wonderful a cure enraged at the triumph of Vincent over his persecutors, and gave orders for new tortures to be prepared, God took Vincent to himself, and he died with as much calmness as if he had only sunk into a gentle sleep.

Dacian then ordered that Vincent's body should be exposed in the fields to the vultures; but they would not touch it, so he commanded that it should be thrown into the river, which was accordingly done.

The Torture of Saturninus

The persecution of Diocletian was carried into Africa, and many of the Christians were put to cruel tortures and painful deaths. The most eminent of these was Saturninus, a citizen of Abyla, a town on the sea coast. Being informed against, Saturninus, with four of his children, and several other persons, were arrested, and to make their punishment the more public, they were sent to Carthage, where they were examined by Anulinus, the proconsul.

Saturninus, at his examination, gave spirited answers, and upheld the Christian religion with great eloquence. Anulinus raged at his boldness, ordered him to be silenced by being put to a variety of tortures, such as scourging, and burning with hot irons. Having been thus dreadfully treated, he was sent back to prison, and there starved to death. His four young children were also cruelly tormented, but they all remained firm in their faith. They were then sent back to the dungeon in which their father was confined, and starved to death there with him.

There were eight other Christians tortured on the same day as Saturninus, and in much the same manner. Two expired on the spot, through the severity of their sufferings and the other six being sent back to prison, were suffocated by the heat and stifling air of their dungeon. Thelico, a pious Christian; Dativus, a noble Roman senator; Victoria, a young lady of good family and fortune; with some others of lower station, who had been hearers of Saturninus, were seized at the same

time, tortured in a similar manner, and at last starved to death.

FAITH'S REWARD

Melvin C. Roesch

II Tim. 1:12, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The apostle Paul is, in this passage of scripture, relating to Timothy a condition which exists between him and his Lord; the language used, dispels all doubt but that Paul was very confident of this fact.

In the first part of this verse Paul refers to things which he suffered because he was a minister, or a preacher of the Gospel, and then remarks that he knows whom he has believed in. A very different remark than he made, as recorded in Acts 9:5, when he said, "Who art thou, Lord." I am made to think, that after Paul became acquainted with his Lord, the older he grew in the Master's service, his acquaintance with the Lord grew also, and became greater and greater.

In Phil. 3:8-11, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead."

In the above passage of scripture, Paul relates how precious and excellent unto him is the knowledge of his Christ; so much so that he is willing to suffer the loss of all things that he might win Christ, and also be found in him. We are made to wonder if we, as Christian professing people today have our numbers in the right book, so they may be found by those who are seeking the

Lord, or maybe we are in the wrong pew, so speaking. To have the righteousness which is of God by faith, is to walk in all of the Lord's commandments, blameless. Such were the parents of John the Baptist, as recorded in Luke 1:6. Also the Apostle Peter in I Pet. 3:14, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Not only did Paul suffer the loss of all things, but he undoubtedly made a transfer of his life into the hands of the Lord, which he allows to be in very safe keeping. In II Tim. 4:8, we have these words of Paul concerning the reward that awaits such a life of faith, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The Psalmist David makes reference to almost the same kind of great satisfaction in Psalms 91:1, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Let us hear also the words of Jesus, in Matt. 6:6, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Again in Matt. 11:25, "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Might we understand that when we become convicted of sin, through the hearing of the Word of God, repent, and become new creatures by having our sins washed away, thus becoming a child of God through faith in His Word that we have knowledge of the Christ way.

The world does have a knowledge of natural things, but the way of God is not known by the world, and only to those who have the Spirit; as Paul explains in I Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." By this I am convinced that

David was speaking of a secret place revealed to God's children, and hid from everything else. Job also speaks of such a way in Job 28:7, 8, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it." A way protected by the God of heaven is then what both David and Job saw by the eye of Faith, wherein not only they, but we also, who are living by faith today have the same promises; and the value of such a life in the sight of God cannot be compared to the value of gold, or the most costly emeralds in the world.

The Apostle Peter gives us a wonderful thought concerning these great promises in II Pet. 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." These are the rewards of Christian men and women of today, who are willing to be governed by the Christian graces, thus escaping the lust of the world, and the corruption thereof. We could also refer to the first twelve verses in Matt. 5, the beginning of the sermon on the mountain by our Lord, in which he describes the blessed condition on those who are controlled by the divine nature, and manifest the Christian life.

The Apostle in writing to Timothy refers to the life of Godliness, and how profitable it is. I Tim 4:8, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." I am quite certain that as we read God's word and reason thereupon, that we can find no reasonable excuse which we might try and hide behind, also nothing of such value to us of this world's goods and store, that would in any way compare with the reward that the Lord promised to those of his children, who have surrendered their all unto him; and to those who do not as yet know him, may we remind you of a verse in Job 22:21, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

Wauseon, Ohio.

A FATAL DISEASE

A disease has become very prevelant, its symptoms are as follows:

The symptoms are felt on Saturday night, the patient felt well and slept well and ate a hearty breakfast, but abut church time the attack comes on and continues until services are over for the morning, then the patient feels easy and eats a hearty dinner.

In the afternoon he feels much better and is able to go about, and read the Sunday paper. He eats a hearty supper, but about church time he has another attack and stays at home. He wakes up Monday morning refreshed and able to go to work and does not have any symptoms of this disease until the following Sunday.

It always proves fatal at the end, to the soul. It has become fearfully prevalwent, and is destroying thousands of souls every year.

What is the remedy?

Wm. N. Kinsley.

A WARNING

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down and to destroy it.

If that nation, against whom I have pronounced, turn from their evil I will repent of the evil that I thought to do unto them.

And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it.

If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. Isa. 18: 7-10.

RULE FOR EVERY DAY

Do nothing that you would not like to be doing when Jesus comes.

Go to no place where you would not like to be found when Jesus comes.

Say nothing that you would not like to be saying when Jesus comes.

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.—Horace Mann.

Self reverence, self knowledge, self control, these three alone lead life to sovereign power.—Tennyson.

FREEDOM

Wm. N. Kinsley

A nation can not live, is said,
When half is slave and half is free,
But skies of half the world, are red,
With flames of falling liberty.

Malice toward none, and peaceful words.
Brought healing to a prostrate land;
But tyrants wield the bloody sword,
With hateful arm and ruthless hand.

With charity for all a creed,
Bind up the wounds of deadly hate;
Today the bleeding nations need
To be vastly more compassionate.

With firmness in the right way,
As God gives us to see the right.
But, lands where stricken patriots bled,
Lie crushed beneath a tyrant might.

Freedom we hear this pledged anew,
Which by the people had its birth,
Lives on where liberty is found,
And freedom's voice can still be heard.

Hartville, Ohio.

THE LIGHT

Why will you do without him,
Jesus is more to you
Than all the riches rarest gifts
Of earth could ever be.

The more I find him so precious
And the more I find him true,
I long for you to know him,
What He can do for you.

Why will you not go with Him?
His words, and He is true;
The world is passing to their doom,
And you are passing, too.

It may be some tomorrow,
Shall dawn on you or me,
Why will you go without Him?
When really he wants you.

I could not do without him,
With words eternal blest,
There is no other name like His,
Offering to all free salvation.

He wants you to have it too,
You can't have it without Him,
And have that everlasting rest,
Do you not want Him too?

WHAT WOULD HE SAY?

Grace C. Troy

If He should come today
And find my hands full
Of future plans, however fair,
In which my Saviour has no share,
What would He say?

If he should come today
And find my hands so cold,
My faith so weak and dim
I had not even looked for Him,
What would He say?

If He should come today
And find I had not told
One soul about my heavenly friend
Whose blessings all my way attend
What would He say?

If He should come today
Would I be glad, quite glad?
Remembering he had died for all
And none, through me, had heard
His call,
What would I say?

I WILL NOT LEAVE THEE

I will never, never leave thee,
I will never thee forsake;
I will guide, and save, and keep thee,
For my name and mercy's sake:
Fear no evil,
Only all my counsel take.

When the storm is raging round thee,
Call on Me in humble prayer;
I will fold my arms around thee,
Guard thee with the tenderest care:
In the trial,
I will make thy pathway clear.

When thy soul is dark and clouded,
Filled with doubt, and grief, and care,
Through the mists by which 'tis shrouded,
I will make the light appear,
And the banner
Of my love I will uprear.

God give me joy in the tasks that press,
In memories that burn and bless;
In the thought that life has love to spend,
In the faith that God's at the journey's end;
God give me hope for each day that springs,
God give me joy in the common things.

—Thomas Curtis Clark.

SENTENCE SERMONS

You don't have to live with anyone but yourself.

Opportunity, like lightning strikes unexpectedly.

Requests which open up entirely new areas for evangelism have all but embarrassed the church. Long have we prayed that the word of our Christ might be given to those who still live in superstition and bow to man-made gods. But now with our prayers being answered we falter. Our songs ring with harmony and full strength, telling how the "light" of the gospel should penetrate the darkness and bring men to the knowledge of God, but our torchbearers are few and there ability to lead men from where they are to where they ought to be, under God, is diminished by the lack of adequate tithes dedicated to the Lord's work.

If a single man achieves the highest kind of love, it will be sufficient to neutralize the hate of millions.—Gandhi.

Time is on the side of the people who use it, and use it most efficiently.—Dorothy Thompson.

Our doubts are traitors and make us lose the good

we oft might win, by fearing to attempt.—Shakespear.

If you want to put the world right, start with yourself.

There is nothing truly great in man but character.—W. M. Evarts.

Be the times never so bad, it is men's own fault if they are bad; eminent holiness and intimate communion with God may be attained in the worst of times.—Thomas Boston.

The real fault is to have faults and not try to amend them.—Confucius.

DEVOTIONAL LESSONS FOR JANUARY

Theme—The Lord Saves and Keeps Those Who Trust and Obey Him.

I. The Lord saves and keeps those who trust and obey him.

Memory verse, Psa. 91:3, "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."

Mon. 1—Psa. 91.
Tues. 2—Psa. 97.
Wed. 3—Psa. 106:1-10.
Thurs. 4—Psa. 112:
Fri. 5—Psa. 115:1-13.
Sat. 6—Psa. 116:1-10.

II. The Lord saves and keeps those who trust and obey him.

Memory verse, Psa. 121:7, "The Lord shall preserve thee from all evil: he shall preserve thy soul."

Sun. 7—Psa. 119:113-120.
Mon. 8—Psa. 121.
Tues. 9—Psa. 124.
Wed. 10—Psa. 125.
Thurs. 11—Psa. 127.
Fri. 12—Psa. 142.
Sat. 13—Psa. 145:8-21.

III. The Lord saves and keeps those who trust and obey him.

Memory verse, Psa. 146.5, "Happy is he that hath God of Jacob for his help, whose hope is in the Lord his God."

Sun. 14—Psa. 146.
Mon. 15—Prov. 2:1-9.
Tues. 16—Prov. 3:1-10.
Wed. 17—Prov. 3:21-35.
Thurs. 18—Prov. 14:26-35.
Fri. 19—Prov. 18:1-10.
Sat. 20—Prov.21:23-31.

IV. The Lord saves and keeps those who trust and obey him.

Memory verse, Prov. 29:25, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."

Sun. 21—Prov. 29:18-27.
Mon. 22—Isa. 4:2-6.
Tues. 23—Isa. 12.
Wed. 24—Isa. 26:1-11.
Thurs. 25—Isa. 30:19-26.
Fri. 26—Isa. 33:13-24.
Sat. 27—Isa. 35:

V. The Lord saves and keeps those who trust and obey him.

Memory verse, Isa. 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Sun. 28—Isa. 40:1-11.
Mon. 29—Isa. 40:18-31.
Tues. 30—Isa. 41:10-20.
Wed. 31—Isa. 42:1-9.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR LORD

"O Lord our Lord, how excellent is thy name in all the earth," Psa. 8:1. Since we live in an age when all three members of the Godhead; Father, Son and Holy Ghost, have been revealed to us, with their particular duty and blessing to us; and since they each work together so unitedly and for the same purpose, this title can be applied to either of them. Perhaps in David's time it applied particularly to God, the Father, but now more of the Godhead and its harmonious purpose has been revealed to us.

Our text should convey much thought to each of us. "Our Lord" states that we have a precious possession available to each of us. "My beloved is mine, and I am his," S. of Sol. 2:16. Yes, we have accepted Him as Our Lord and He is willing to be. As we meditate upon the fact "How excellent is thy name in all the earth," we are made to wonder that He would accept us as His followers and servants. We become lost in amazement as we meditate upon His greatness, concern and provisions for us.

His name should certainly be excellent to those who have accepted Him as their Lord. Actually is He "Our Lord?" "Neither is there salvation in any other; for there is none other name under heaven given among men, hereby we must be saved," Mark 4:12. Do we trust, serve and obey Him in a way that He will appreciate us? Enlightened by a knowledge of Him and of what He wants us to do as we should, fills our hearts with reverence for Him and with determination to honor

and obey Him. Man has advanced far into the wonders of God, yet he has only a glimpse into even the wonders of God upon the earth and the Heavens. God's glory is even far greater than these wonders of which we know so little.

We are privileged to know that there is a Lord. It solves many questions and mysteries that confront us daily. It should lead us to realize our own weakness and the respect and reverence we should have for Him. We should be especially thankful to Him and careful to please Him as we realize: that He is not only Lord, but through His grace and detailed plan of salvation, He is "Our Lord".

Wait and meditate a moment. Honestly do we at all times, honor, trust and obey Him as "Our Lord." We read that there are lords many and Gods many. In our daily lives, do we cater to and serve any other god? At any time? In this New Year just how much influence and control will the gods of this world have upon us? True, perhaps their reward comes sooner, perhaps it is more noticeable, perhaps it is more pleasing to our human nature? But alas, how long does it last? How quickly, yes in a moment, at perhaps the least expected time, it all comes to an end. How much greater the honor and glory of God. Yes, it endureth forever, unto those who fully trust and obey Him as Lord.

The Psalmist continues on to show us the supreme ability and power of God. Also man's weakness and dependence upon an Almighty God. As we think of the ability and dominion God has given to man, over all of His creation. How devotedly and carefully will we serve Him during the next year? "I am the Lord, and there is none else, there is no God beside me," Isa. 45:5.

THE NEW LIFE FOR THE NEW YEAR

Melvin C. Roesch

Life is in Christ.

I will believe the Word, which tells me that I may have life through believing in his name. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life

through his name," John 20:31.

Life is a Task.

I will live it obediently.

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight," I John 3:22.

Life is a Mission.

I will live it helpfully.

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4:32.

Life is a Contest.

I will live it earnestly.

"Watch ye, stand fast in the faith, quit you like men, be strong," I Cor. 16:13.

Life is a Battle.

I will live it courageously.

"Have not I commanded thee? Be strong and of a god courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Josh. 1:9.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses," I Tim. 6:12.

Life is a Journey.

I will live it trustingly.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou are with me; thy rod and thy staff they comfort me," Psa. 23:4.

Life is an Endurance test, and the Crown at the End.

I will live it faithfully.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him," James 1:12.

"Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life," Rev. 2:10.

Wauseon, Ohio.

COURAGE

D. K. Marks

"Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their

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fathers to give them," Jos. 1:6. These are the words that the Lord spake to Joshua. The Lord told Moses, the leader of the children of Israel, to go up on the top of mount Pisgah and view the land he would give to Israel. The Lord said I have caused thee to see it with thine eyes, but thou shalt not go over thither. Then Moses, the servant of the Lord, died on the mount. The Lord buried him and no man ever knew the place of the sepulchre.

The Israelites were standing on the border land of Caanan, the land that God sware they would inherit, without a leader. The Lord spake to Joshua that he should lead them into the land. They were standing beside the Jordan river; the waters were overflowing their banks, the waters were deep and wide, no bridge or ship there to cross over to get into the promised land. The Lord commanded Joshua to be strong and of a good courage and cross over the river. Moses had laid his hands on Joshua and told him to go forward and he told Israel to obey Joshua after his death.

In the first chapter of Joshua, the Lord commanded Joshua to obey all the law which Moses commanded, he should not turn away from it to the right hand or the left hand. The law should not depart out of his mouth and he should meditate therein day and night, that he would observe to do all that was written therein. Think of the blessings he would receive. The way would be prosperous and he would have good success. The Lord told Joshua to go to the officers and they should tell the people that they should prepare victuals

(food) in three days' time they would cross over the Jordan river.

The great courage Joshua had. Many leaders would have said, It will be impossible to cross the river in three days' time when the waters are overflowing their banks as today. The word courage means: bravery, strength to endure sufferings. Joshua went to the officers and commanded them to go to the people, and commanded them to prepare victuals (food) and be ready in three days to cross over. Think of the courage of the officers. Many officers would have said the people will not obey, they can see for themselves that the waters are deep and overflowing their banks. The officers had courage to go and tell the people to get ready. The people had courage to obey orders and get ready. The people answered Joshua and said, "All that thou commandest us we will do, and whithersoever thou sendest us we will go. Whosoever will not harken and obey thy commandments shall be put to death."

Later Joshua said unto the people sanctify (purity) yourselves for tomorrow the Lord will do wonders among you. The next day Joshua commanded the priests to carry the ark of the covenant in the midst of the river and remain there till all the host of Israel had passed over on dry ground. The priests carried the ark to the river, as soon as the feet of the priests touched the water, the water that came from above stood still on a heap, the other water flowed on and the dry ground appeared. Israel all passed over. Joshua told twelve men each, to carry a stone on his shoulder out of the river for a memorial to the future generations. How God blessed them and delivered them into the promised land. Joshua commanded the ark to be carried up out of the river. When the ark was taken out of the river, the water flowed down as before and overflowed its banks. They kept a solemn feast, then they came to the city of Jericho, the walls were thick and high, the gates were closed and strong, no one came in and no one went out. Israel could not drive the people out or destroy them. But God told Joshua how they could destroy the city. The first day

they should compass or go around the city once then return to their tents. They were to go around once for six days. On the seventh day they were to compass the city seven times, then Joshua commanded the people to shout and as they shouted, the entire wall around the city fell down flat. They utterly destroyed the city except Rahab and her household, because she had saved the lives of the two spies years before.

God through Joshua had warned the people that they should not take anything for themselves, for every thing was accursed, the accursed things would accurse the person. Achan took some of the accursed things and hid them in his tent secretly. Joshua sent out men to view the next city, Ai, the men returned and said, the people are few, an army of two or three thousand men can take the city. Joshua sent three thousand mighty men to capture the city, they fell by the sword of the enemy and they fled back toward Joshua. Joshua fell on his face, rent his clothes and prayed to God. God answered and said Israel hath sinned, they have taken of the accursed things. Israel is accursed, neither will I be with you any more except ye destroy the accursed from among you. Joshua was to cast lots till he found the man that had sinned. Joshua discovered that it was only one man. Joshua took Achan, his sons and daughters, his cattle and tents. They were all destroyed and burnt with fire. God told Joshua to go and destroy Ai. Joshua and the people went and destroyed the city utterly. They all worked together with faith and courage till they had slain 31 kings then Joshua divided the land among the tribes of Israel.

Let us look briefly at the life of Joshua, the man of courage. He was born in Egypt, the son of Nun, of the tribe of Ephraim, he was above twenty years of age when he left Egypt. After they had crossed the Red sea they met the enemy, Amalek, and fought with them. Moses chose Joshua the leader of Israel to lead the army of Israel. He became the servant of Moses and accompanied him part way up Mount Sinai where Moses received the law from God. Joshua was one of the

12 spies that Moses sent from Kadesh to view the land of Canaan. Joshua and Caleb returned with a good report of Canaan. The land was good and they would be able to possess it. The other 10 gave a very discouraging report. Because the children of Israel believed the ten rather than the two faithful spies, they had to travel and wander in the wilderness for 40 years.

Joshua and Caleb lived a life of courage. The other men and women murmured and complained against Moses and Aaron till they all died in the wilderness. The rising generation obeyed the word of God, lived a life of courage and they were blessed and entered the promised land. When Joshua was old and ready to depart this life he gave them a warning, Jos. 24:14-15, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, chose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house we will serve the Lord." All the people answered and said they would worship God, obey His voice and His commandments as they were written in the book of the law.

Caleb also lived a life of courage until the end of his life. As we read and meditate of their courage. May we live the life of courage as we go on in the new year. Joseph and Mary lived a life of courage when Jesus was born. It took courage to obey God, leave their home country and live in Egypt. It took courage to return to Nazareth again and care for Jesus till he grew up to manhood. Jesus lived a life of courage in his youth. He lived in a poor humble home and worked for his father. It required great courage for John the baptist to begin to preach, the kingdom of heaven is at hand, and to baptize Jesus, the Son of God, who came to be baptized for he was willing to fulfill all righteusness.

After Jesus was baptized he was led into the wilderness, fasted 40 days and 40

nights and tempted of the Devil. It required courage to refuse the words and work of Satan and remain faithful to God. Jesus began to preach, repent for the kingdom of Heaven is at hand. He called twelve disciples to follow Him. Jesus carried on the work after John the baptist was beheaded. Jesus had courage to carry on the work of the kingdom of Heaven. When the leaders and teachers of the Jews tried to hinder and destroy His work, the plan of salvation, they could not hinder it.

Finally they planned how they could kill His body. They came to Pilate and persuaded him to crucify Jesus on the cross. Jesus lived a life of courage with death. Jesus taught His disciples courage when, they and five thousand men beside women and children were in a desert place without food. Yet after they had eaten they gathered 12 baskets of fragments. Jesus taught and encouraged them daily. The 11 disciples were discouraged when Jesus was crucified and buried, yet the tomb was empty. They were encouraged when Jesus came and said, Peace be unto you.

When they saw Jesus ascend up into Heaven they returned back to Jerusalem and waited for the coming of the Holy Spirit, then they preached and taught Jesus. Their courage influenced thousands to live a life of courage, the church grew and multiplied. When persecutions and death threatened them they left Jerusalem and went everywhere teaching and living the life of Jesus, faithfully until death.

May we also follow Jesus and the faithful ones. They did not fight with the sword and the weapons of war. They used the sword of the spirit, the shield of faith, and the fruit of the spirit. There are great and precious rewards promised for those who fight with the sword of the spirit, they shall inherit a mansion in Heaven, live a blessed life forever, free from sorrow, pain and trouble. York, Pa.

ON THE JERICHO ROAD

Lewis B. Flohr

A year, more or less, before Jesus was crucified he was teaching in Jerusalem;

a lawyer, that is one versed in the Law of Moses, most likely a priest or scribe, asked him the question "Master, what shall I do to inherit eternal life?" The Master, who is also Master and Master teacher, knew the intent and purpose of his questioner, so turned the question back upon the lawyer by asking, "What is written in the law? How readest thou?" The lawyer made a very good reply; he "knew the answer," that is, to love the Lord with all the energy and capacity of our being, and to love our neighbor as ourself. Thus the lawyer answered his own question according to the word of God, but yet he was not satisfied even though Jesus had said unto him "Thou hast answered right: this do and thou shalt live, so his next quest was, "Who is my neighbor?"

The Savior then presented to him the parable of the good Samaritan, and asked the question, which of the three, priest, Levite, or Samaritan, was neighbor unto the man (a Jew of course), who had fallen among thieves? "And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise," Luke 10:37. The lawyer again could not evade answering his own question; he asked it to justify himself, his own life in other words, and found himself further from being justified. He needed to get into his thinking that the just (those who are justified) shall live by faith, and that faith without works is dead. The two little words "go" and "do" were stumbling stones to him. Like many in our own day and generation, he was willing to go and do, but only if he might have his own way about it.

Why, of all the non-Jewish people, should Jesus select a Samaritan as the succorer of a Jew needing help, compassion, love? As the woman at Jacob's well said, "The Jews have no dealings with the Samaritans." About 700 years before, the Jews of Samaria, which was part of the kingdom of Israel or northern 10 tribes, were carried captive by the Assyrians, and various other peoples from that realm were transferred to the conquered lands. These intermarried with the Jews, producing a Jew-Assyrian race, with many heathen

religious features mixed with the Mosaic Law, which were the only (Old Testament) scriptures accepted by the Samaritans. A few hundred years before Christ the Jews being persecuted; some of them attached themselves to the Samaritans, denied that they were Jews, and thereby escaped the persecutions. This made a complete breach between Jew and Samaritan; at Christ's time the Jews passing between Galilee and Judea would not use the short route through Samaria, but used the fords of the Jordan river and the north and south trips were made east of the Jordan, in the part of Palestine called Perea. It may readily be seen why the Jews, who though God's chosen people (as long as they chose to hear Him) thought too highly of themselves. Perhaps this is a common human trait, or should I say failing?

It is said that many Priests, Levites, etc., lived in Jericho, though they had to go to Jerusalem to perform their official duties; such travel brought the priests to the place where the thieves had attacked the traveler, a certain man. He saw him, and passed by on the other side. Why? Perhaps he must not make himself unclean by doing anything about it, or maybe he must hurry to get home before nightfall or he might suffer a like fate. The Levite, one of the Priestly tribe, when he was at the place, came and looked on him, and passed by on the other side. He also was too busy, too much behind time already, or something else. How easy to find excuses; how hard to find reasons why we fail in our opportunities for good deeds.

In contemplating Christian love toward fellow humans, neighbors, the rule is simple and plain: love them as you love self. Christ said no man hated his own flesh. A man in normal mind does himself no injury; he is always trying to do himself good, whatever individual definition he may hold as to what that means. Someone has said "Man's inhumanity to man makes countless thousands mourn," How true that is! And it doesn't take wars to fulfill that condition: When man does not love his neighbor he fulfills that condition. Paul, in Gal. 5:19-21 lists sins any one of which shows lack of

love for one's neighbor—

Adultery
Fornication
Uncleanness
Lasciviousness
Idolatry
Witchcraft
Hatred
Variance
Emulations
Wrath
Strife
Seditions
Heresies
Envyings
Murders
Drunkenness
Revelings, and
Such like,

and he says "they that do such things shall not inherit the kingdom of God."

Paul then follows with a list of the fruit of the Spirit:

Love
Joy
Peace
Longsuffering
Gentleness
Goodness
Faith
Meekness
Temperance

The Samaritan traveling the Jericho road, in the land of those who wished him no good, felt love in his heart for the Jew left half dead by the thugs. He must have had peace in his heart toward all mankind. I think he had joy in the longsuffering that was his as his travels amongst the Jews doubtless brought to him many insults, both in words and otherwise. I once was told of a school pupil who was taken by the teacher to the head teacher for punishment. The head teacher asked, "What did she say?" The answer was, "She did not say anything: it was the look she gave me." The Samaritan methinks experienced the same thing. He showed his goodness as well as his meekness by nonresistance to such insults. His gentleness as exhibited in the gentleness with which he took care of the half-dead man is easy to realize. He had faith or he would have felt neither obligation nor desire to help one who at the time could not help himself. He assuredly was temperate, sober in judgment and thought. He paid the bill, and obligated himself for any further charges necessarily incurred in the case. He was the Good Samaritan on the Jericho Road. Do we see the opportunities that come to us on our Jericho Road?

Vienna, Va.

NEWS ITEMS

LITITZ, PA.

On Monday evening, Nov. 6th, Bro. W. S. Reed from Iowa, came here to hold a series of meeting for two weeks.

He did not shun to declare the word of God each evening. As a result of these meetings two young boys came to the church and were received by baptism the next Sunday.

We were glad to have Sister Reed here in our meetings, also Bro. and Sister Melvin Roesch, Bro. and Sister Paul Myers, Sister Mary Beery, from Ohio, and the brethren and sisters from adjoining congregations. They all helped to make our meetings interesting and we invite them all to come back whenever they can.

On Dec. 10th we were glad to have Bro. Paul Weaver here to preach to us.

Susanna B. Johns,
35 E. Lincoln Ave.

PLEVNA, IND.

We held our regular council Dec. 9th. Bro. Emanuel Koones read Luke 19, and led in prayer. Our elder, Elzie Weimer, took charge of the meeting.

The main business of the meeting was to elect Sunday school and church officers as follows: Supt., Walter Bird; Peter Jr. Lorenz, ass't.; sec., Dorothy Lorenz, Ruthanna Kintner, ass't.; chor., Harley Rush, Lela Lorenz, ass't.; Beginners class, Iona Rush, Lela Lorenz, ass't.; Primary class, Leona Lorenz, Dorothy Lorenz, ass't.; Young People's class, Clarence Surbey, Pete Jr. Lorenz, ass't.; Young Married class, Levi Miller, Elzie Weimer, ass't.; Sisters' class, Earl Kendall, Clarence Rush, ass't.; Brethren class, Harley Rush, Charley Kintner, ass't.; church clerk, Clarence Surbey, treasurer; Levi Miller, chorister, Elma Parker, Lela Lorenz, ass't.; Monitor agent and cor., Almeda Lorenz; elder, Elzie Weimer.

An offering of $13.47 was taken. Meeting was closed by prayer and song. Tena Weimer, Cor.

LATE ISSUE

Due to sickness at the Printing Office and also heavy Christmas Mail, the Dec. 15th issue was late. If any who have notified me, have since received this issue, please drop me a card at once. —Editor.

He ne'er is crowned
With immortality who fears to follow
Where any voices lead.

—Keats.

GOD KNOWS

Mavis W. Church

What will tide this coming year?
God knows.
Just how much we have to fear,
God knows.
What shall tide to make us glad,
What arise to make us sad,
Out of which can come no bad
If God knows!

We shall stumble now and then,
God knows.

Go back to live our griefs again,
God knows!
For the future fret today,
Forget to trust, forget to pray,
And how oft forget to say,
"God knows."

Let us say throughout this year,
"God knows.
He is behind the smile, the tear,
My soul knows!
He doth abide, I will not spy
Out where my future troubles lie;
For when I reach them He'll be by
For He knows!"

Selected by Ethel Beck.

WHAT OR WHO IS A CHRISTIAN?

Paul R. Myers

In the eleventh chapter of Acts and the closing phrase of the twenty-sixth verse, we have these words, "And the disciples were called Christians first at Antioch." They were called Christians because they were Christ-like. They accepted the teachings of Christ. They obeyed His commandments and doctrines, hence were worthy of the title.

Today, all who make any profession, regardless of what it is, claim the right to be called Christians. Even those who do not observe the ordinances, those who were not baptized, those who do not live a life separate from the world, lay claim to be rightfully called Christians. Few scriptures following may answer the question contained in the title of this article.

What or who is a Christian? First, a Christian is one who is a Believer in Jesus Christ. In John 6:29 we read, "Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent." Other scriptures giving us the same thought are John 3:16-18, John 6:40. We must possess faith in Jesus. We surely must believe in Him as the Son of God. We must believe that He brought the only plan of salvation, whereby we must be saved. We must believe His Word in its entirety.

In Relationship a Christion is a Child of God. John 1:12 reads, "But as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name." Gal. 3:26, "For ye are all the children of God by faith in Jesus Christ." We become children of God when we accept Him as our Father and Jesus Christ as His son. As children of God, we become heirs of His and joint heirs

with Christ Jesus. We should be watchful and careful that we never sever our relationship with Him that we might be a rightful heir and receive our inheritance, eternal life.

In Communion, a Christian is a Friend of God. We need friends. Christ is our greatest friend, for when we were yet sinners, He died for us. Romans 5:8. God so loved us, that He gave His only Son for us. When we think of the great and costly plan of salvation, we understand what it means to have so great a friend. To have friends, we must be one ourselves. We need to be a friend of God and Christ. We should have a warm and close personal friendship with our dear Saviour and God the Father.

In Character, a Christian is a Saint. Eph. 2:19, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Col. 1:2, "To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." Many other scriptures refer to true Christians as saints. If we are Christians, we will do those things and say those things that become a saint. Our speech, manners, conduct, our character. We may err, often do, but we will ask God to forgive and restore us back into His Grace that we may be worthy the name Christian. We often hear referred to, our sainted fathers and mothers in Israel. We make such references, believing that they lived a good Christian life, that they tried to live as the Bible taught them. Thanks be to God that we have as an example to follow, their sainted lives whom we hold in high esteem. Let us live such a Christian life, that others might hold our lives in esteem and be brought close to Christ.

In Conflict, a Christian is a Soldier. II Tim. 2:3-4, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." I Tim. 6:12, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good

profession before many witnesses."

The Word definitely teaches that we are in a conflict against Satan. We must be true soldiers of the cross. We must show our colors for Christ and bear the whole Christian armour, if we are to be a victorious soldier and win the conflict. We have Christ as the Captain of our salvation and if we remain true to our calling, true to our promise to God, then we can rightly be called Christians.

In the World, a Christian is a Stranger and a Pilgrim. I Peter 2:11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." I John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." These scriptures are clear in themselves. A Christian will live separate from the world, will not be known by the world, and consequently, to the world will be a stranger and a pilgrim.

In Expectation, a Christian is an Heir. Similar to our Relationship, we are hoping for an inheritance. Titus 3:7, "That being justified by his Grace, we should be made heirs according to the hope of eternal life." Gal. 3:29, "And if we be Christ's, then we are Abraham's seed, and heirs according to the promise." Rom. 8:17, Gal. 4:7, and I Peter 1:3-4 are other similar scriptures.

The Bible refers to living a life for Christ as a race. At the end of the race lies the prize. We expect to win the prize, hence our willingness to run. By this expectation, we become an heir to a legacy, eternal life. We have a good reason to expect eternal life because it has been promised to those that have been called out of darkness into the light of the gospel. Heb. 9:15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the the promise of eternal inheritance. "We have a great promise made us which we will receive only, if we have been true to the promise made God and the Church.

In making good our promises we declare unto the world who and what a Christian is.

Christianity is more than a profession. It is a possession. Only when we are in possession of the things of Christ, live them, teach them and manifest them to the world can we be truthfully called Christians.

Box 117, Greentown, Ind.

INTELLIGENCE

Wm. N. Kinsley

The word intelligence means: endowed with mental ability, sensible, well informed, having understanding, good judgment.

God created the man Adam. He created him with great intelligence. We are constrained to believe, there never was a man on earth his equal, except Jesus Christ who was of divine origin. With all the combined knowledge of this world and education that is obtainable, there is not a man living that would be able to name all of God's creation. Able to grasp or suggest a name for everything living that exists. God gave this to Adam and God gave Adam this ability and intelligence to honor and glorify Him.

If our object is to get knowledge and wisdom and understanding, for good, we will advance in it, but only as far as He sees best for our own good. The more effort we put forth to learn and educate ourselves, to learn of Him and His purpose, and the duty we owe to our Creator, is to His glory and honour, and the greater light he will give us. It all must come from a supreme being, of a greater intelligent Being, than men ever could attain unto.

Men are limited but God Jehovah is unlimited. So we as limited must look to the unlimited source. God has given, to the children of men or the human family, enough intelligence to know, if we wish to know, how to choose good from evil. He also gave the human family a conscience to know and feel right from wrong, if we allow it to function. He has sent the Holy Spirit, to all who will accept it, to lead the conscience, and to bring all things to our knowledge or remembrance.

We should know and it becomes our duty to know,

what He through His unlimited knowledge and intelligence wants us to know. If we reject wisdom we lose the fore-knowledge of God, and His great love for the human family. We may become ignorant of our own neglect. We are in an age in which men are seeking wisdom and knowledge and it is not against God's commands. If it is to get closer to Him, His word and to His honor and glory it is well. But if it is for worldly gain, selfishness, to seek superiority over our fellowman rather than to better serve more humanity it is dangerous.

The more intelligence that is given us the more humble it should make us feel, and the more resposibile we are. God has given men intelligence and we cannot escape our responsibility or get out of His sight. The Psalmist David says, "O Lord thou searcheth me and knoweth me, whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea or earth, Yea, the darkness hideth not, from thee . . . I will praise thee: For I am fearfully and wonderfully made. Marvellous are thy works. And that my soul knoweth right well. My substance are not hid from thee. How precious are thy thoughts unto me O God. How great is the sum of them. Search me O God, and know my heart; try me, and know my thoughts, and lead me in the way everlasting.

With all the wisdom and knowledge that is in the world, with all the great men of strength as Samson, with the wise men as Solomen; All have come short of the glory of God, and need a Saviour, a redeemer, a mediator, an intercessor, an advocate with the Father as a propitiation for our sin. Therefore we all need the grace of God to save us or to obtain salvation.

It took the blood of our crucified Lord to bring grace and salvation to all the creation. Even the most intelligent man that ever lived has fallen by temptation and sin and therefore needs the grace of God to bring him back to favor and fellowship with God. So we all have been by nature subject to sin, have of sometime

or other chosen evil instead of good. We are creatures of choice.

Oh if we just could confess our sin, come to Jesus; accept Him as our Saviour, trust Him for grace and mercy and have the blood applied to our souls. A full surrender to his will and purpose, to His divine word, and forevermore chose to be in full obedience to His word.

His words are His last will and testament that we ever will receive in this present world. All the intelligence, knowledge, wisdom, and power we may possess cannot, and will not save us. It takes the grace of God and His blood applied. It takes faith, repentance and obedience to all His commandments, which brings light. Job was given the inspiration of the Saviour of the world. Job. 19:25, "I know that my redeemer liveth, and that he shall stand at the later day upon the earth." Job had intelligence which God gave him. Whom I shall see for myself, and mine eyes shall behold, though this body be destroyed.

II Cor. 5:1, "For we know that if our earthly house (or body), of this tabernacle were dissolved, we have a building of God, an house not made with hands (the builder is God), eternal in the heavens." John 14:2-3, "In my Father's house are many mansions . . . I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself: That where I am there ye may be also." The wonderful grace of God that we can be heirs and joint-heirs with Christ our Lord and Saviour. Jesus says unto them, verse 6, I am the way, the truth, and the life: No man cometh unto the Father, but by me."

The world at large are expecting to go to heaven or to the Father some other way. Prayers are offered to the Father not acknowledging the Son. We cannot approach the Father, except by the Son. For He is our high priest, our interceeder. John 10:1. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," Jesus' own words. Also, verily I say unto you, I am the door of the sheep. I am the door,

by me if any enter in, they shall be saved. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for his sheep. Therefore doth my Father love me, because I lay down my life, I have power to lay it down, and I have power to take it again.

Matt. 28:18, "Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth." Where does our power come in, except what He allows us to use or misuse? Prov. 3:13, "Happy is the man that findeth wisdom, and the man that getteth knowledge and understanding." Prov. 2:6, "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." A wise man will hear, and will increase in learning, and understanding, and shall attain unto wise counsel.

HYMN

From all that dwell below the skies,
In songs of praise divinely sing,
Let the Redeemer's name be sung,
Through every land, by every tongue.

Hartville, Ohio.

FOXE'S CHRISTIAN MARTYRS

Chapter VIII cont'd.

Seven Aged Women Are Drowned

Seven aged women of Ancyra were about this time arrested for their faith. They were examined before the governor, who reviled their belief, ridiculed their age, and ordered them to assist in the idolatrous rites of washing the goddesses Minerva and Diana: for in Ancyra it was the custom every year to cleanse the images of these goddesses. This was considered an important ceremony.

Accordingly, they were forced to the temple; but absolutely refusing to wash the idols, the governor was so enraged that he ordered them to have stones tied about their necks, and to be pushed into the water intended for the washing. This was immediately done, and the seven aged women were all drowned.

Wonderful Courage of Philip, Bishop of Heraclea

Philip, bishop of Heraclea, in Asia Minor, had in almost every act of his life shown himself to be a good Chris-

tian.

An officer, named Aristomachus, being sent to shut up the Christian church in Heraclea, Philip told him that the shutting up of buildings made by hands could not destroy Christianity; for the true faith dwelt not in the places where God is adored, but in the hearts of his people.

Being denied entrance to the church in which he used to preach, Philip took up his station at the door, and there exhorted the people to patience, perseverance and godliness. For this he was seized and carried before the governor, who severly reproved him, and then said: bring all the vessels used in your worship, and the Scriptures which you read and teach the people, and surrender them to me, before you are forced to do so by tortures. Philip listened unmoved to this harsh command, and then replied, If you take any pleasure in seeing us suffer, we are prepared for the worst you can do. This infirm body is in your power; use it as you please. The vessels you demand shall be delivered up, for God is not honored by gold and silver, but by faith in his name. As to the sacred books, it is neither proper for me to part with them, nor for you to receive them. This answer so much enraged the governor, that he orderd the venerable bishop to be put to torture.

The crowd then ran to the place where the Scriptures and the church plate were kept. They broke down the doors, stole the plate, and burned the books; after this they wrecked the church.

When Philip was taken to the market place, he was ordered to sacrifice to the Roman gods. In answer to this command, he made a spirited address on the real nature of the Deity; and said it appeared that the heathens worshipped that which might lawfully be trodden under foot, and made gods of such things as Providence had designed for their common use.

Philip was then dragged by the mob through the streets, severely scourged, and brought again to the governor; who charged him with obstinate rashness, in continuing disobedient to the emperor's command. To this he boldly replied, that he thought it wise to prefer heaven to earth, and to obey

God rather than man. The governor then sentenced him to be burned, which was done accordingly, and he expired singing praises to God in the midst of the fire.

Agricola, and Other Martyrs In Italy

Agricola was a Christian of so amible a disposition, that he even gained the good will of the heathen among whom he lived. But he was at last seized, and sentenced to die the terrible death by crucifixion. This martyr was so much beloved by his friends that they took his body, together with the cross upon which he perished and buried both, with reverent care in one grave.

Vitalis, the servant and convert of Agricola, was seized upon the same account as his master, and being put to the torture, died under the hands of his executioners.

Timothy, of Mauritania

Timothy, a deacon of Mauritania, in northern Africa, and Maura his wife, had been married but three weeks, when they were separated from each other by the persecution. Timothy was carried before Arrianus the governor, who did all in his power to induce him to worship the heathen gods. But his efforts being vain, and knowing that Timothy had the keeping of the sacred writings used in Christian worship, the governor commanded him to deliver them up, that they might be burned. Timothy answered, "Had I children, I would rather deliver them up to be burned, than the word of God."

The governor, much enraged at this reply, ordered the prisoner's eyes to be put out, saying to him, The books shall at least be useless to you, for now you cannot see to read them. Timothy endured this punishment with such patience that the governor grew more furious, and ordered him to be hung up by the feet, with a weight tied about his neck, and a gag in his mouth.

This barbarous treatment Timothy bore with the greatest courage. Then some person told the governor that he had been but newly married to a wife of whom he was very fond. Arrianus accordingly had Maura sent for, and promised her a handsome reward, with the life of her husband, is she would prevail upon him to

sacrifice to the idols. Maura, wavering in her faith, tempted by the bribe, and impelled by an unbounded affection for her husband, undertook to persuade him; and when taken to him, so assailed his constancy with all the moving eloquence of affection.

As soon as the gag was taken out of Timothy's mouth, in order to give him an opportunity to speak, instead of consenting to his wife's entreaties, as they expected, he blamed her mistaken love, and declared his resolution of dying for the faith. Maura continued to beseech him, till, at last, her husband reproached her so bitterly for her weakness that she returned to his way of thinking, and resolved to imitate his courage.

Timothy advised her to repair her faults by declaring that resolution to the governor. Being strengthened by his words, and the grace of God, she went to Arrianus, and told him, that she was united to her husband in faith as well as love, and was ready to suffer for her wicked conduct, in trying to make him an apostate. The governor immediately ordered her to be tortured, which was done wtih great severity. After this Timothy and Maura were crucified side by side.

The Emperors Constantius and Galerius

In the year 305, Diocletian and Maximian gave up their imperial crowns and were succeeded by Constantius and Galerius. The former was a man of most mild and humane disposition; the latter remarkable for his tyranny and cruelty.

The empire was now divided into two equal governments; Galerius ruling in the East, and Constantius in the West, which included Spain, Gaul and Britain. The people in the two parts felt the effects of the different dispositions of the emperors; for those in the West were governed in the mildest manner, while those in the East felt all the miseries of cruelty and oppression.

Dreadful Perscutions by Galerius

As Galerius hated the Christians, we are told by ancient writers, that "he not only condemned them to the ordinary tortures, but to be burned in slow fires."

A Christian named Amphianus, who lived at Lycia,

saw a proclamation being read. Approaching nearer, he heard that all persons were commanded to sacrifice to heathen idols. Pressing through the crowd, he caught the governor, Urganius, by the hand, and reproached him for his superstition. Incensed at this, the governor ordered him to be put to the torture, and then thrown into the sea.

Pulitta, a lady of rank, was a Christian, and when the edict for sacrificing to idols was published at Iconium, she fled from that city, taking her young son, Cyricus, and two female servants with her. She was, however, seized at the city of Tarsus, and being carried before Alexander, the governor, acknowledged that she was a Christian. For this bold confession of her faith, her litle son was taken from her arms and she was put to the rack, and tortured with great severity, which she bore with quiet resignation. The child cried bitterly to get to his mother, and the governor, observing his beauty, was moved by the tears of the infant, so he took him up, and endeavored to pacify him. Nothing, however, would quite the child; he still called upon his mother, and at length, in imitation of her confession, lisped out, "I am a Christian." The governor's compassion turned into rage upon hearing these hated words and throwing the child furiously against the pavement, he dashed out his brains. The mother, from the rack, beheld the dreadful deed and was soon afterward slain by having her head cut off with a sword.

SENTENCE SERMONS

This day is holy unto our Lord: neither be ye grieved; for the joy of the Lord is your strength. — Nehemiah 8:10.

Knowledge and timber should not be much used until they are seasoned.—O. W. Holmes.

ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Usurping the Kingdom. I Kings 1:5-27.
Jan. 14—Solomon Anointed King of of Israel. I Kings 1:28-35.
Jan. 21—King David Gives Charge to Solomon. I Kings 2:1-12.
Jan. 28—Execution of Adonijah. I Kings 2:13-27.
Feb. 4—Judgment Pronounced Upon Joab and Shimei. I Kings 2:28-46.
Feb. 11—Solomon Asks for Wisdom. I Kings 3:1-15.

Feb. 18—Solomon's Wisdom Revealed in Judgment. I Kings 3:16-28.
Feb. 25—God Gave Solomon both Wisdom and Honor. I Kings 4:1-34.
Mar. 4—Solomon Prepares to Build God's House. I Kings 5: 1-18.
Mar. 11—Building the Temple of God. I Kings 6:1-38.
Mar. 18—The Ark of the Covenant is placed in the Temple. I Kings 8:1-21.
Mar. 25—Easter Lesson—The Empty Sepulchre Revealed. Matt. 28.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—The Wise Men Seek Jesus. Matt. 2:1-12.
Jan. 14—Jesus at the Age of Twelve. Luke 2:41-52.
Jan. 21—John Baptizes Jesus. Matt. 3:1-17.
Jan. 28—Fasting and Temptation of Jesus. Luke 4:1-13.
Feb. 4—Jesus Calls His First Helpers. Matt. 4:18-25.
Feb. 11—Who Are Blessed? Matt. 5:1-12.
Feb. 18—The First Miracle. John 2:1-11.
Feb. 25—Instructions Concerning Prayer. Matt. 6:5-15.
Mar. 4—Trusting God. Matt. 6: 19-34.
Mar. 11—Jesus Busy in Capernaum. Mark 1:21-31.
Mar. 18—Jesus Cleanses and Heals. Matt. 8:1-13.
Mar. 25—Easter Lesson—The Resurrection of Jesus. Matt. 28-1:15.

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All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

Lorenz Geo r2 jan51

BIBLE MONITOR

Vol. XXIX February 1, 1951 No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SAVE THIS ISSUE

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CHILDISHNESS

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat," Heb. 5:12.

Perhaps the first important principle in any child is faith. A very simple definition of christian faith is "taking God at His word." In the natural child it is faith in the parent or the one who takes care of it. This faith is built upon the realization that the parent will supply its needs and will do what he or she says is wanted. Sometimes this faith is destroyed by untrue or unthinking promises that are made. Such is not true of faith in God, for He always promises what is good for us and then always fulfills His promises.

Faith is only a first principle in a true mature child of God. We might class these degrees somewhere along the line from, believing that there is a God our Creator, up to "the grain of mustard seed faith" that can remove great obstacles. Perhaps too many of us have not grown very far from that childish faith.

The child has so great faith in its mother that it goes to her for everything, and trusts her words and directions. Do we always have that much faith in God? He has said that He would never leave us nor for-

sake us and He is able to do that which He promises. God will continually provide and carefully care for us if we follow His directions and commandments. How much worry, dissatisfaction and uncertainty could be avoided if we could just grow big enough to believe that "God will take care of you."

This brings us to the next step higher, that of obedience How often we hear a tired mother say, "How glad will I be when baby learns to understand so that I can tell it what to do." Could it be that some children of God have never grown that big yet? Have they been content to just believe that there is a God? Faith does not grow very long until it will lead us to repentance. A realization that we hove made mistakes, that we have failed to glorify God as our creator, and that we are sorry for our disobedience. This is a big step in christian life that we have reached by feeding upon faith, but it is only a step that leads to greater things. One great truth we should not forget in this step is that God will accept our repentance, we should worry no longer about that past forgiven sin. We should now be concerned with our future and not make those little mistakes, as we did when we did not know any better.

We have now grown to the great step of obedience. To take God at His word and trust that He tells us to do the right thing. We now realize that it is our duty and privilege to obey His commandments. This first directs us to Baptism. That we may bury the old lustful, sinful nature in the liquid stream and come up a "new creature in Christ Jesus" without the burden and curse of our past sins. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. 6:4.

All these steps are only a development in Christian childhood. Perhaps many in the world marvel that many christians never mature above this stage in their christian life. Some endure, dare we say christianity, for the remainder of their lives. We pity and usually dispose of, farm animals that are runts and do not grow.

Children pattern after their environment whether it be good or bad. They have not learned to know what is good or grown strong enough to refrain from following after the bad when they see others doing it or are themselves encouraged to do that which is bad.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil," Heb. 5:14. We have developed enough to be able to digest strong food and to use the instructions found in it to the honor and glory of God. Unless we have unquestioning faith in God and have spent time and effort to obey His directions, we never grow to this height in Christian life. How full of energy we feel when we are in the growing stage. How we enjoy the things of life, whatever our lot or condition may be, because we are feeding, growing, developing and learning of the great opportunities and blessings for us. The scripture says, "By reason of the uses of their senses." Youth is not too lazy to use their senses. The youth that grows fast is the one that uses the things he is learning and enjoys doing it. Are we growing this way spiritually?

We do not grow old until we are unable to digest food or grow weary in the use of our senses. Or disease may prey upon our organs so they are unable to do their work, the body is no longer fed properly and we deteriorate back into many of the weaknesses of a child. If the spiritual body fails to grow unto perfection we may look for similar causes. Through lack of prayer and feeding upon the good Word of God our spirtual body becomes weak. We may fail to be occupied with the ordinances and duties of the Christian life and allow sin to weaken our faith or our opportunities for carrying out God's commandments.

Perhaps the greatest danger to the childish Christian is that he is satisfied just as he is. He does not desire to be more Godly nor sees any opportunities to be of more service to his Lord and Savior. But alas, he does not stop there but begins to compromise with the world. He sees no harm in "just being friendly with the world" but soon he has no time for

BIBLE MONITOR

West Milton, Ohio, February 1, 1951

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church work and even fails to attend church regularly. Beware, he is stepping away from God and back into the sins of the world. Let us go on unto perfection because to drift into the way of sin is eternal destruction.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame," Heb. 6:4-6.

Paul says "when I became a man, I put away childish things." A child would rather play as it pleases—than to follow any instructions or planned way of development. As a child grows into youth, it is willing to following instructions, even if they require much effort, in order to gain a certain end. Christ has promised us joys and rewards greater than our human mind can realize. Are we willing to follow instructions that we may reach these joys? What efforts are we willing to put forth for our Master?

Jesus Christ is our example of perfection. As we read of His service to others, His manner of life and His instructions to His followers; we have ample room to grow and develop our lives that we might be profitable servants of His. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," Eph. 4:13.

JESUS OUR HIGH PRIEST

D. K. Marks

"Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec," Heb. 6:20. When Abraham was living in the land of Canaan, Lot dwelt in the city of Sodom, a wicked city. A king came and took Lot, his family and all his goods captive. A servant that was not taken captive came and told Abraham that Lot and all his goods were carried away.

Abraham and his servants went to seek Lot, they rescued Lot, his household and all his goods, to his former home. Melchisedec met Abraham on the way and gave him bread to eat and wine to drink, also a blessing. Melchisedec was king of Salem, king of righteousness, king of peace, and priest of the most high God. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. We have this record of a great, holy priest that lived 2,000 years before Jesus became our high priest.

Abraham and Isaac died. Jacob (Israel) moved from the land of Canaan into the land of Egypt. After the death of Joseph, the Israelites became slaves and bondmen to the Egyptians, they prayed to God for deliverance, finally they were delivered by God through Moses. On the way to the land of Canaan, at Mt. Sinai, God told Moses to make Aaron and his sons priests,

The other tribes gave tithes to the priests. The priests offered daily sin offering sacrifice, first for themselves then for the sins of the people. When Jesus began preaching the Jews had their priests chosen from the tribe of Levi to offer their sacrifices. Jesus is our high priest. Psa. 110: 4, "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." It was revealed to David and he prophesied that Jesus would be a holy priest like Melchisedec.

In the fulness of time Jesus came and brought the plan of salvation, Jesus was human as well as divine. We read in Heb. 2:17, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Jesus can and will sympathize with the human race in temptations and afflictions. Read Heb. 4:15, "For we have not a high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin."

When Jesus lived on earth He saw and heard of the many sins that were done by commission and ommission. The first message Jesus preached was, Repent for the kingdom of Heaven is at hand. God appointed Jesus high priest, who was found holy, harmless, separate from sinners, higher than the heavens. There were many priests chosen from the Levites, but none of them was perfect and their priesthood ended at death. The priesthood of Jesus abides forever.

Jesus was a descendant of Judah. He offered His own body on the cross and allowed His blood to be shed on calvary for the sins of the world. When Jesus died on the cross the veil in the temple, that hid the room called the Holy of Holies where the high priest entered alone once a year that veil was rent (torn) in twain, now every believing soul could see into the Holy of Holies. Jesus our high priest ascended to Heaven, seated on the right hand of the throne of God forever. Jesus laid aside the old testament and the priesthood of men. Jesus put the new testament and His priesthood in effect, interceeding for those who repent of their sins and obey the commandments of Jesus, they who daily approach Jesus and God at a throne of grace in prayer for forgiveness.

Heb. 7:24-25, "But this man (Jesus), because he continueth ever, hath an unchangeable p r i e s t h o o d, wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Jesus will forgive those who come to God by him. Jesus

said I am the way, the truth and the life and no man cometh unto the Father, but by me. We should thank God and rejoice that we have a high priest that forgives sins without burnt offerings of the flesh and blood of animals.

Let us read Heb. 10:26-27, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." When we receive the knowledge of the truth, we see our lost condition, we repent, believe and receive Christian baptism, the old life is buried and the new life begins. Jesus our high priest knows whether the sins are done in weakness or wilfully.

Sins committed wilfully will not be forgiven but will be recorded till the judgment day, then the judge will give the sentence, "Come ye blessed inherit the kingdom of God, or depart from me, I never knew you." Rev. 5:10, "And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 20:6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." If we are true and faithful to the New Testament commandments in this life, we shall have part in the first resurrection and will be kings and priests and reign with God in Heaven. May we ever be true and faithful to Jesus our high priest.

York, Pa.

OUR CHILDREN

George Dorsey

With a very keen interest in the welfare of our children, I am going to try to arouse our interest in them.

First of all the children are not our own, they are the gift of God. The children have souls the same as adults. What is the outlook on the children's lives in the future generation?

God esteems children very highly. Jesus said in Matt. 19:14, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of God." Therefore there is a respon-

sibility resting on us as parents to teach our children right from wrong.

Christ told Peter to feed his lambs. That command comes down to us today. Besides teaching them in the home, we should not neglect to take them to public worship.

We have recorded in Josh. 8:35; 2 Chr. 20:13, Ezra 8:21, Neh. 12:43, and Matt. 21:15, where the children were present when the word of God was expounded.

Now back to our own question, what is the outlook on the children's lives in the future generation? Children are full of vigor and activity. They are going to be busy. If we let them go they will go the ways of the world, which has no future but only darkness. Why are the church doors being closed? Why is the church compromising with the world today? I will endeavor to answer these questions. Mostly because we are to busy getting this world's goods, to take time out for our children. I don't think you will ever regret it, to spend an hour each day with your child. Participate in something that your child is interested in , even though it may seem foolish to you. Remember you was once a child, and was glad when father or mother played with you. Don't give them the impression that they can't do anything in the home or church. Take time out to answer their questions even though they seem foolish to you, it may change the course of their lives.

Be careful what reading matter you put before your child, and what they hear and see. It is sad to say, that people are getting rich because of our neglect. Parents don't want to be bothered with their children, so they buy comic books to entertain them. With the most modern invention, television, people are sending children the downward road. Parents , I plead with you, don't sell your child's soul just because money will buy their entertainment.

In Prov. 22:6 we have these words, "Train up a child in the way he should go: and when he is old, he will not depart from it." We cannot expect our children to grow in the Lord if we put all the evil vices before them that money will buy. Prov. 20:11, Even a child is known

by his doings whether his work be pure, and whether it be right. In our schools today with all the evils that are taught, the teachers will tell you that they can tell a difference between children that read modern fiction, and see television, than those that don't. What a disgrace to us as parents!

Our children will be the men and women of tomorrow. When we are in our graves, we want them to carry on the work of the Lord. Sow the good seed in their tender hearts, they will understand it.

"A child left to himself bringeth his mother to shame," Prov. 29:15. We cannot expect a better world as long as we put all the evil vices that money will buy before our children. Remember we are accountable to God for our children.

Salisbury, Pa.

NEWS ITEMS

1950-1951?

Perhaps many do not know that the Bible Monitor had the largest number of paid subscriptions during the year 1950 that it has had for many years, perhaps for its entire history. Realizing that many of these subscriptions were received at the beginning of the year, likely because of the value of the material in the former issues, we are wondering what the interest will be in 1950?

Could it be that the attitude of many is as one subscriber has written? "I though maybe I would not take it this year. I think sometimes the pieces are not as good as they were at one time and many are selected." (Excluding News Items almost 50 per cent of the pages, Ed.)

From my own experience and accounts from others, it takes time, meditation and prayer to write articles, with scriptural foundation, that are instructive and helpful. Can it be that nearly all our members do not have time? Who is taking it? We will not admit that the majority of our members do not have the ability, scriptural understanding, yes and even the time to write. Might it be that many do not realize the opportunity they have to witness for Christ. If our own denomination is to grow or even survive, we need to be an informed and deeply instructed people. During 1950 we had twenty-five submitting articles but only nine of these submitted over two articles each.

We wish to thank the many who have already renewed their subscriptions, also the work of several agents who have gathered so many subscriptions. Please notify us at once of any change of address. All who have renewed since Oct. 1st will not have your address labels changed until the next revision of

the mailing list, perhaps April 1, 1951.

Primary Lesson Cards

Colored picture cards suitable for the first quarter 1951 Primary Lessons, have been mailed to all Congregations in a quantity estimated to suit your needs. Due to difficulty in securing these cards, two have been omitted and will be mailed later.

Cards for the other three quarters will not be mailed unless you order them, in the quantity you need. Those for the second quarter should be ordered by Feb. 15th so they can be secured and mailed in time. Send your order to the secretary, Eld. Vern Hostetler, Rd. 3, Montpelier, Ohio. The price for each set of cards, one each per pupil, is 35c per quarter or $1.30 for the year of four quarters.

One teacher has suggested pasting each Sunday's card in a small scrapbook, with each scholar's name on it. This will make a fine keepsake of the years' lessons. We have a few extra cards of the first quarter if any congregation needs more.

Bible Study Board.

ATTENTION

Lewis B. Flohr

With reference to the Armed Services, the present "peace-time" draft law exempts C. O's from service, that is, they are not required by law to do even civilian service of any kind.

In Congress there is being prepared new armed service legislation, which ,in my opinion, will require some kind of civilian service of C. O's. It is not possible to forecast just what the provisions of a new law may be, and we must simply wait its enactment.

In order that the membership in general may be informed as to what is going on, and how to take care of the C. O's. needs, each congregation should designate some one to be consultant on these matters. Such consultant should at once subscribe for The Reporter. issued by the NSBRO (National Service Board for Religious Objectors), 1000 Eleventh Street, Washington 1, D. C. Subscription price $1.00 a year. Be sure to ask that the subscription begin with No. 10, Nov.-Dec., 1950. Congregations are urged to attend to this promptly; don't wait for regular council, but attend to these matters at once.

Vienna, Va.

GOSHEN, IND.

On Nov. 4th we held our love-feast. There were about 90 taking part in this service. There were 153 present for Sunday school, the following morning. Then Bro. Dale Jamison from Quinter, Kans., began our series of revival meetings, during the preaching hour, and continued with us for two weeks. His messages were spirit filled and presented in an able and forceful manner. There was a very good attendance at all meetings and no one who attended could keep from being stirred, saint or sinner. Although there were no additions to the church during these meetings we know much good seed was sown and pray that it will

still spring forth and bear fruit in our sinner friends and that it will spur those of us trying to live Godly lives to greater loyalty and service for the master.

Just prior to the meetings two brethren were received into the church by baptism and one brother was reestablished in the church, causing us to be very thankful.

On Dec. 16th the church met in regular quarterly council to prepare the work for the following year. Psalms 84 was read as an opening lesson. Bro. Gunderman then took charge of the business. The following officers were elected for the year 1951. S. S. Supt., J. W. Priser; secretary, Ruth Marie Swihart; chorister, Maxine Swihart; church clerk, Dallas Sigler, Sr.; church treasurer, Wesley Priser; church chorister, Clara Gunderman, and Bro. Harry Gunderman was again chosen elder. The writer was also again chosen Monitor agent and correspondent.

It was voted to send a plant to each one of our members who are shut-ins, and the offering taken at the close of the meeting was placed in the flower fund.

May we all feel the need to unite our efforts in keeping the work of the Lord morving forward as long as we have the opportunity and pray that in this war torn world, God's people will still be protected and our young men spared from military service in any form.

Sister Maurine Carpenter,
Shipshewana, Ind.

McCLAVE, COLO.

On Sunday, Dec. 17 we were glad to have with us, our elder, Bro. Harry Andrews of Grand View, Mo. Also Elder and Sister O. T. Jamison and Bro. and Sister W. C. Pease of Quinter, Kans. Bro. Jamison brought the message on Sunday morning and Bro. Pease in the evening, both admonishing us to be stronger and not be led by the ever changing fashions of this world, after hearing these messages we feel a greater responsibility than ever before, especially in these times of turmoil.

On Monday forenoon, at 9 o'clock Dec. 18th, we met for council, it being near the close of the year and our elder could be present with us at this time.

Meeting opened by singing, then Bro. Warren Smith read Heb. 2, and led in prayer. Bro. Andrews then took charge of the meeting. Officers were elected for the coming year: Bro. Andrews was retained as elder; Sister Rozella Kasza as correspondent. Very few other changes were made.

We decided to hold our spring lovefeast April 21-22. We invite all those who can to come and be with us at this time.

There were some admonitions given, and all other business was taken care of in a Christian manner. The meeting came to a close by singing and prayer.

May we all remember as we go on that we have a charge to keep.

Sister Erma Moss.

ENGLEWOOD, OHIO

We met in regular quarterly council Dec. 23rd at 6:15 p. m. The meeting opened by singing 236 after which Bro. L. W. Beery read I Cor. 14:37-40, made some good remarks on same and led in prayer.

Our elder, Bro. Kreider took charge. There was one letter granted. We voted for an evangelist to hold our series of meetings in 1951. The main business of the evening was choosing the church and Sunday school officers and teachers for 1951. Bro. Kreider was re-elected as elder in charge. Sunday school superintendent, Bro. Harold Van Dyke; secretary, Bro. Paul Beery. The meeting came to a close with prayer by Bro. Herert Parker.

Since our last report, there was one who was tired of sin and came and accepted Jesus as her Savior, and was received into church fellowship by Christian baptism.

Another year has passed and gone, we are traveling on toward our goal. As we enter anther year, there is much work to be done for the Master. May we all strive harder that our lights may shine brighter for Jesus in this dark and sinful world.

Ivene Diehl, Cor.,
R. 2, New Lebanon, Ohio.

NEWBERG, ORE.

The Dunkard Brethren church of Newberg met in quarterly council Dec. 31, at 2:30 p. m. Meeting was opened by Elder Galen Harlacher, reading Acts 10 and leading in prayer. Then Elder E. L. Withers took charge. This is the time we elect officers for the year: Bro. Galen Harlacher was chosen elder in charge; Sister Elsie Harlacher, secretary; Sister Ida Detrick, church chorister; Bro. W. E. Myers S. S. Supt.; Sister Alice Litfin, S. S. chorister.

We talked about the Old Folks' Home, wondering how it is progressing as that would be a worthy cause to give a donation.

We were glad for the visit of Bro. and Sister Beery and family in December. Bro. Beery brought us a message each evening beginning the 16th, also on Sundays. In the evening of Dec. 16th, we held our lovefeast with Bro. Beery officiating.

Like many other churches we are few in number and would welcome any members who would come and help us in the Lord's work at this place. We must keep on striving. "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more, as we see the day approaching."

Mollie Harlacher, Cor.

CERES, CALIF.

The members of the Pleasant Home church surely have enjoyed a week's revival meeting conducted by Bro. Paul Myers from Greentown, Ohio.

As a result of these meetings one precious soul accepted Christ as her Savior and was baptized at the close of the meeting on Dec. 2th.

Bro. Myers did not shun to declare unto us all the council of God, and I am sure we have all been spiritually blessed by his messages.

We were very grateful for the good attendance during the entire meetings and thankful that Bro. and Sister Myers could be in our midst.

Doris Byfield, Cor.

KANSAS CITY, MO.

The Kansas City Dunkard Brethren church met in regular quarterly council Thursday evening, December 28, 1950 at 8:00 p. m. Elder Isaac Jarboe read Rom. 14 and led in prayer. The meeting was then opened for business by Elder Harry Andrews.

Bro. and Sister Jarboe's letters of membership were received at this time. We are truly thankful that they have moved into our congregation.

Election of church and Sunday school officers was held as follows: Elder Bro. Harry Andrews; clerk, Bro. Hunter; treasurer, Bro. Corum; chorister, Sister Dorothy Blocker; Monitor Cor., Sister Bertha Jarboe; Supt of mid-week services, Bro. Jarboe; S. S. Supt., Bro. Ruschhaupt; S. S. secretary, Bro. Marvin Andrews; Beginners class, Sister Bertha Jarboe; Intermediate class; Sister Mina Andrews; Young People's class, Bro. Earl Blocker; adult class, Bro. Jarboe.

We voted for an evangelist for our revival meetings next fall. We decided to have our spring lovefeast April 28th. We invite all who can to come and enjoy these meetings with us.

All other business was taken care of in a Christian manner. May we ever be found diligent in the work of the Lord.

Dorothy Blocher, Cor.

SHREWSBURY, PA.

The Shrewsbury Dunkard Brethren met in regular quarterly council Jan. 1st, at 7 p. m. After singing song 236, D. K. Marks read Heb. 3, and led in prayer. Song 331 was then sung and our elder, J. H. Myers took charge of the meeting.

This being the end of the year the main business was to elect officers for the new year at the Shrewsbury church and also the York house.

An evangelist was elected which will be announced later. Minutes were read and accepted. We sang 235 and Elders J. H. Myers led the closing prayer.

Sister Stump, Cor.

OBITUARIES

BENJAMIN FRANKLIN PRISER

Benjamin Franklin Priser, 85, a lifelong resident of Elkhart county, Ind., died Wednesday evening, Dec. 27th at the Goshen hospital where he was taken Tuesday. He had been ill three years.

Bro. Priser was born March 9, 1865, in Harrison township. He and his wife, Nancy Ellen Schrock Priser, observed their 65th wedding anniversary Dec. 17th. Bro. Priser was a retired farmer and had been caretaker of the West Goshen school for 12 years. He was also caretaker of the Goshen church, with his wife's help, since it was built in 1928 until his health failed but a few years ago.

When he was 15 years old he united with the Church of The Brethren and in 1926 became a charter member of the Goshen Brethren, and lived a loyal member until death called him home. He always had an interest in the work of the church and did much

financially and in manual labor in erecting our present church building and in maintaining it. His work was greatly appreciated but since his health failed we realize only too well how we failed to show it as much as we should have.

Besides his widow there are also surviving: two sons, J. Wesley Priser of west of Goshen, and Fred E. Priser of Goshen; two granddaughters and five great grandchildren. An infant son, George W. and a grandson, Robert, killed in World War II, preceded him in death.

Funeral services were held Saturday afternoon with prayer at the home and funeral services at the Dunkard Brethren church at 2 o'clock. Bro. Floyd Swihart preached with Bro. Roy Swihart assisting. Burial was in the West Side cemetery.

Sister Maurine Carpenter, Cor.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the Editor and the Printer.

1. Place your name at the top of the article, directly under the caption or title, and your address, post office and state, at the end of the article.

2. Do not make sentences too long. A number of shorter sentences are better than a long, involved sentence, which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

3. It will be appreciated if you gather particular thoughts, or thoughts and their proving scripture quotations, into paragraphs and set them apart from the whole article by setting in the first line of each paragraph about the space of three letters.

4. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words "thot for thought," "2 for two," etc.

5. Write or typewrite on one side of the paper only.

6. If a word is too long to put it all on the end of a line, carry the whole word on to the next line.

7. Use direct quotation for scripture references: please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Give book, chapter, and verse, "Jesus wept," John 11:35, but do not put ( ) around the scripture reference.

8. When quoting from

other sources, always use quotation marks at the beginning and at the end of the quotation.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if knwn, and add "selected by" and your name.

10. Get acquainted with the Editorial Policy as passed by 1946 General Conference, (see G. C. Mins. p. 3, item 15, or this issue of the Bible Monitor) and check material you send to see that it is in line with this policy.

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material, and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

Unless we love people we cannot understand them.

FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.
Second Sat. May—Mechanicsburg, Pa.
Third Sat. May—West Fulton, Ohio.
Third Sat. May—Berean, Va.
Third Sun. May—N. Lancaster County, Pa.
Fourth Sat. May—Orion, Ohio.
Fourth Sun. May—Shrewsbury, Pa.
Second Sat. after General Conference—Pleasant Ridge, Ohio.
Sat. before last Sun. August—Swallow Falls, Md.
First Sun. Sept.—Vienna, Va.
Last Sun. Sept.—Mt. Dale, Md.
First Sat. Oct.—Plevna, Ind.
First Sun. Oct.—Walnut Grove, Md.
Second Sat. Oct—Mechanicsburg, Pa.
Third Sat. Oct.—Berean, Va.
Third Sun. Oct.—N. Lancaster County, Pa.
Fourth Sat. Oct.—Englewood, Ohio.
Last Sun. Oct.—Bethel, Pa.
First Sun. Nov.—Shrewsbury, Pa.

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Besse, G. Henry, R. 1, Uniontown, Ohio, M.
Bowman, T. I., Port Republic, Va., E.
Broadwater, Jonas, Piedmont, W. Va., E.
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Carpenter, Wm., R. 2, Pioneer, Ohio, M.
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Ecker, Donald F., Quinter, Kans., M.
Fahnestock, A. G., R. 3, Lititz, Pa., E.
Flora, Joseph E., Dallas Center, Ia., M.
Flohr, L. B., Vienna, Va., E.
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SUPREMACY, OR SUPERIOR

Wm. N. Kinsley

Jehovah, the supreme being, God the Father, had all power, but designated power to the Son, Jesus Christ, Matt. 28:18, "Jesus spake unto them, all power is given unto me, in heaven and in earth." John 19:10-11, "Then saith Pilate unto him (Jesus), speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, thou couldest have no power at all against me, except it were given thee from above."

Luke 1:35, "The angel said unto Mary, the Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee: Therefore also that Holy thing which shall be born of thee shall be called the Son of God." The manifestation of a supernatural power.

Luke 9:43, "They were all amazed at the mighty power of God."

Luke 5:24, Ye may know that the Son of man hath power to forgive sins. Thy sins be forgiven thee, rise up and walk. Luke 24:49, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Gen. 1:26-30, "When God had created all things, and God saw that it was good, and God said, let us make man, in our own image, after

our likeness and let them have dominion over every living or creeping thing that moveth upon the earth. To every beast of the earth, and to every fowl of the air, and to every thing upon the earth, wherein there is life I have given every green herb for meat: and so it was, and behold it was very good." God did not command man to have dominion over man or to domineer over his fellowmen or women. But Satan has come in and makes us believe we are superior to others of his creation.

We seek supremacy, and thereby rule over our fellowmen. This has been existing among the Gentiles or heathens and has crept in nearly all organizations. The word dominion meaning, to take supreme authority, two sway, to rule, lordship, to dominate, to rule with great pride.

Three of the greatest desires or ambitions among men is: Power, honour, and supremacy. Men are using all their energy and talent to gain great wealth or office, to attain what Satan promises humanity. But Satan can not guarantee you time, that power God maintains in his own hands, but allows us power to use it as we will, to our choice. Men have exercised great power and authority, where are they today. If they had all power and authority they would still be here and sit on thrones.

Acts 12:21-23, "Upon a set day, king Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them, and the people gave a shout, saying, it is the voice of a God, and not a man, and immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

Num. 32:23, "Behold ye have sinned before the Lord: And be sure your sin will find you out." God or the Lord Jesus Christ has never given or delegated his power and authority to discriminate, to any one man or group of men.

Matt. 7:1, "Judge not, that ye be not judged." Rom. 14: 10, 12-13, "Why doest thou judge thy brother; or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. So then every one of us shall give account

of himself to God. Let us not therefore judge one another any more." John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son."

Rome. 2:16, "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

John 10:27-30, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

Matt. 16:27, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Be not ye called Rabbi: For one is your Master, even Christ: and all ye are brethren. Neither be ye called master: for one is your Master, even Christ. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend." Matt. 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The word supremacy meaning: The highest in power or authority; the state of being supreme; an elevated position. The highest place in society or government. One who takes the authority to subdue all others, a superior being; one who exercises himself of greater importance. Superior meaning the extreme opposition of inferior. Preferable, of higher rank. Dignified. One who expects honour and worship from the inferior. A being having the authority to call forth or convoke, discipline. A being who claims infallible, cannot be misled, or make any mistakes. A perfect state. If Satan can make us believe we are infallible or perfect, he has accomplished his end.

II Cor. 11:14, "For Satan

himself is transformed into an angel of light." Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. For such are false apostles, deceitful workers transforming themselves into the apostles of Christ, whose end shall be according to their works. For not he that commendeth himself is approved, but whom the Lord commendeth.

Hartville, Ohio.

COURTESY IN THE HOME

Definition for courtesy: politeness, originating in kindness and exercised habitually. No selfish person can possess this.

I. Why have courtesy in the home?

As the home is, so is the Church and the nation. Unless love prevades the home there is small chance that it will prevade the wider circle relationships. Unless children learn the principles of courtesy, unselfishness, service, and respect for the rights of others, fair dealing and reverence in the home, it cannot be expected that they will go out as mature men and women and conduct their lives as children of the King.

A story came to my mind something like this: The mother was in ill health. The family doctor lived next door and watched his patient very carefully. Doctor Davidson dropped in unexpectedly one afternoon while Mrs. Lane was taken for a ride, planned by the doctor. Mr. Lane asked Dr. Davison to take a seat by the fire. The doctor said, "I came over to see you about Mrs. Lane." This made the whole family anxious. "No bad news, Doctor," said Mr. Lane. "N-no," he said slowly. " I have done everything for her I can, except one thing. I've been a little slow about trying my last perscription out of pity for the family, but it has come to the place where I must try it."

Mr. Lane said, "I'd give the last dollar I have in the world to make her well again. We'd all do anything in our power. You should not have tried to save us. You need not be backward about telling us what it is."

"Good," said the doctor. "Then the battle is half won

already. The thing I want to prescribe now is courtesy and appreciation."

Mr. Lane sprang to his feet but dropped back into his chair again, Marion burst into tears, Glen clinched his fist, and Harry acted as if he were about to choke.

Mr. Lane spoke up: "Don't you know we have the best wife and mother in the world? Appreciation, indeed! The thought is absurd. We appreciate her."

"You'd think we didn't love Mother," sobbed Marion. "And she couldn't do things," added Glenn. Harry alone was silent.

"I told you I had been sparing the family; that is why I was slow about this new perscription," the Doctor answered, "but I have your word you will do anything. Now I am in earnest about this, I know you appreciate her but the question is, Does she know it?"

"Of course she does," said Mr. Lane and Glenn in the same breath. She is too sick to overlook things. It is crushing her now.

"The other evening when I was here, the Doctor went on, the biscuits were baked too hard. She laid her biscuit down on her plate untouched and left the room. Her eyes were red when she came back to wash the dishes.

"I didn't mean anything," said Harry. "Mother makes the best biscuits in the world."

"Tell her so," said the doctor. "A little encouragement along the way will help her a lot."

"The next evening, said Dr. Davidson, "dinner was a little late—about five minutes. Glenn fussed about it. One was sorry there wasn't any soup. The bread was dry.. The meat was not warm enough, and the coffee was too hot. She put up with it all without a word, but her appetite was gone. She remarked her children would never remember her for her cooking, because the conversation had been about the pies our mother used to make.

"It isn't only cooking, it's everything. The mending isn't right, the shirt is scorched, a dress isn't fit to wear, etc. I fear she thinks of these things when she ought to be sleeping."

"Just a caution. Don't start in too suddenly, or it will spoil it all. Good afternoon."

Harry said, "It's just as true as truth itself."

"We all hate to think of it in that way," said Mr. Lane, "but I'll have to plead guilty."

Soon Mrs. Lane returned from her ride. Glen went out to meet her. "It seems so good to have you back, mother."

Harry handed her his report card. "I am so pleased Harry," she said with a fond smile. "I have to thank you for it," he said simply. "Why?" "If you hadn't helped me out then I don't believe I would have passed. It's all your doing." Her whole face lit up as she went about her work. He could hear her singing softly.

"What a little it takes to make poor mother happy," he told himself, "I've been a bear."

Supper was a little late that night, so Glen started setting the table. "I'm not trying to hurry you, but you made six trips to the dining room, and I thought it was time for me to take the next one for you. I didn't know it took so many steps to get a meal."

The doctor called as they were eating supper. "I wonder if this patient rode too far and spoiled her appetite to-night."

She answered for herself, "You should see what a big meal I have really eaten, and I didn't have to try."

Mr. Lane spoke up, "Supper tastes good tonight." So the doctor's new prescription worked fine.

I read a motto something like this: "Home, the place you are treated the best and grumble the most." Isn't this too often the case? Would we plead guilty to anything like this?

II. How can we truly be courteous?

We in our own strength and by human nature are unable to be truly courteous. But, Phil. 4:13, "I can do all things through Christ which strengtheneth me." Spiritual life, a new life altogether. "The mind of the flesh is enmity against God." The one who is born again in Christ, this new nature is his, the Holy Spirit is given to him that he may live a life that is really worth while. Then we can truly be courteous in the home.

III. What will true courtesy in the home develop?

It will exhibit fruit of the Spirit: love, joy, peace, long-

suffering, gentleness, faith, goodness, and self-control." Christ has left us an example and we should follow His steps. We live in Him. He has become our life.

If our relationships with father and mother, brothers and sisters, are in keeping with the spirit of Christ, then it is likely that we possess a secret of living which is worth while injecting in the whole fabric of human relationships.

Some may say, "For me it is impossible. I admire it in others, but cannot do it myself." We can't always be courteous of ourselves. It is only when we have Christ living in us. Only maintain communion with Him, abide in Him, and that life will be expressed in the home.

Some persons find it easier to be courteous to friends and outsiders than to the immediate family, but it is only right that we are courteous first to those dearest to us—mother, father, brother and sister, those in the home. If we have Christ in our hearts and our hearts are overflowing with His love, I know we will always be courteous to those dearest to us, each one in the home. It is a pity how children in worldly homes are not courteous in the home to their parents, brothers and sisters.. Often it is the parents' fault that there isn't courtesy in the home. So, we have lots to be thankful for that we were brought up in Christian homes. If we have courteousy in the home it is the means of drawing a family closer together, and I am sure we are more confidential with each other. This is my own experience. It pays to have courtesy in the home. "Home, sweet home; there is no place like home."—Clara Vogt in the Gospel Herald.

The Gods we worship write their names on our faces.

Hope, like the gleaming taper's light
Adorns and cheers our way;
And still, as darker grows the night,
Emits a brighter ray.
—Goldsmith.

BE STILL MY HEART

I will commit my way, O Lord to Thee
Nor doubt Thy love, though dark the way may be,
Nor murmur, for the sorrow is from God,
And there is comfort also in Thy rod.

I will not seek to know the future years,
Nor cloud today with dark tomorrow's fears;
I will but ask a light from Heaven, to show
How, step by step, my pilgrimage should go.

And if the distant perils seem to make
The path impossible that I must take,
Yet as the river winds through mountains lone,
The way will open up—as I go on.

Be still, my heart; for faithful is thy Lord,
And pure and true and tried His Holy Word;
Though stormy flood which rageth as the sea,
His promises thy stepping-stones shall be.

—Author Unknown.
Selected by Ethel Beck.

DEVOTIONAL LESSONS FOR FEBRUARY 1951

Theme, The Lord Saves and Keeps Those Who Trust and Obey Him.

I. The Lord saves and keeps those who trust and obey him.

Memory verse, Psa. 140:12, "I know that the Lord will maintain the cause of the afflicted, and the right of the poor."

Thurs. 1—Isa 42:10-17.
Fri. 2—Isa. 43:1-13.
Sat. 3—Isa. 45:1-19.

II. The Lord saves and keeps those who trust and obey him.

Memory verse, Prov. 12:8, "A man shall be commended according to his wisdom: but he that is of a preverse heart shall be despised."

Sun. 4—Isa. 46.
Mon. 5—Isa. 49:1-12.
Tues. 6—Isa. 51:1-6.
Wed. 7—Isa. 51:7-16.
Thurs. 8—Isa 52:7-15.
Fri. 9—Isa. 54:11-17.
Sat. 10—Isa. 55.

III. The Lord saves and keeps those who trust and obey him.

Memory verse, Prov. 15:17, "Better is a dinner of herbs where love is, and a stalled ox and hatred therewith."

Sun. 11—Isa. 58:8-14.
Mon. 12—Isa. 59:16-21.
Tues. 13—Isa. 63:1-10.
Wed. 14—Jer. 1:1-10.
Thurs. 15—Jer. 1:11-19.
Fri. 16—Jer.3:11-23.
Sat. 17—Jer. 17:1-7.

IV. The Lord saves and keeps those who trust and obey him.

Memory verse, Eccl. 12:1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Sun. 18—Jer. 23:1-8.
Mon. 19—Jer. 31:1-9.
Tues. 20—Jer. 32:16-25.
Wed. 21—Ezek. 34:11-19.
Thurs. 22—Dan. 3:26-30.
Fri. 23—Zeph. 3:14-20.
Sat. 24—Zech. 2:1-9.

V. The Lord saves and keeps those who trust and obey him.

Memory verse, Matt. 1:21, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

Sun. 25—Zech. 12:1-10.
Mon. 26—Mal. 4.
Tues. 27—Matt. 1:18-25.
Wed. 28—Matt. 4:1-17.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE CURSE OF WOMAN REMOVED BY CHRIST

Or The Doctrine of The Prayer Veil

By D. A. Crist

Part I

The curse pronounced upon woman, Genesis 3:16 reads, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." This curse has never been fully removed from woman and will not be as long as the earth is to be multiplied and replenished. But by the power of the gospel, Rom. 1:16, the curse has been modified that, when God's arrangements have been complied with, we are all one in Christ.

It really seems sad to us that the poor woman must undergo so much sorrow, pain, and suffering in order to bring her loving offspring into the world but yet it is an obvious fact. Women of all the past ages as well as of the present generation testify that the curse of Genesis 3:16 rests defnitely upon them. While all other that become mothers are able to care for their off-spring immediately after birth the woman must go almost to the grave's edge, out to the shadow of death, for the new born babe. All this most conclusively proves the truthfulness of God's word in Genesis 3:16.

But we rejoice for the promise of I Timothy 2:15, "Notwithstanding, she shall be saved in child-bearing if they continue in faith and charity and holiness with sobriety." Our mother, Eve,

was not named until after the fall, Genesis 3:20. In the dispensation before Christ the curse rested much heavier upon woman than under the Gospel age.

In Israel the women were never counted. The first born son always received the blessing regardless of the number of daughters that may have been older than he. Isaac blessed his son and Jacob blessed his twelve sons and the two sons of Joseph, but the daughters are not even mentioned in the blessing. Circumcision, as a covenant between God and man, reached only to the sons of Israel and again the daughters are not mentioned. See Genesis 17:10-14. In the genealogy found in Matt. 1 and Luke 3 the women are not mentioned. God said in Genesis 3:16, "Thy desire shall be to thy husband and he shall rule over thee." And this explains why women are given more to fashion than men. Men indulge much more in vileness such as dringing, swearing, chewing, smoking, gambling, than women do; but in bowing to madam fashion, dressing in an unbecoming way, exposing parts of the body to public gaze, fixing and fussing the hair, wearing all kinds of jewelry, painting and powdering and all such like, women far outstrip the men, and the reason is that she is unconsciously bowing to her head, the man. We scorn the woman in heathen lands for wearing leg rings, arm rings, nose rings and other extremes in jewelry but why is that more unbecoming than our Christian, American women to wear ear bobs, gold finger rings, bracelets and necklaces, and other fashionable and unnecessary bodily adornment? The heathen women follow their style not knowing that it is against God's will to do so, but our enlightened Christian women do so in direct violation of God's word as found in I Timothy 2:9 and I Peter 3:3. Dear Christian, are you not afraid to thus violate the words of inspiration?

God told the people in Joel 2:28 that the time would come when he could and would use women in the Christian Kingdom of Salvation to the world. This began to be manifested in a marvelous way by the divine use He made of Elizabeth and Mary in the coming of

the new born King into the world. From this time on we see woman coming into prominence as never before. In Acts 21:9 we read of four virgin daughters, "Which did prophesy." Romans 16: 1-3 tells of Phebe and Priscilla being very much used in the church work. The teaching is that Priscilla was a more prominent worker than even her husband Aquila. However, it is quite plain that God's word in I Cor. 11 teaches that a woman should have a prayer veil on her head when she prays or prophesies. We all agree that man ought not to have his head covered in worship, because that is the general custom, but please remember that Paul says emphatically that man's head ought not to be covered and that a woman's head should be covered in time of praying and prophesying. This is just as binding to one as to the other.

This was not a matter of religious custom as some say. On the contrary, Eneid, the historian, says in Book 6, line 48 that it was the custom for heathen women to serve in their temples with their heads uncovered. In verse 23 of I Cor. 11 Paul says, "For I received of the Lord that which I delivered unto you." Therefore this is not merely a matter of custom nor never was, but it is a matter of divine law and by all means should be observed. Verse ten of the chapter under consideration says, "For this cause ought a woman to have power on her head because of the angels." Angels have much to do with our salvation. Hebrews 1:14 tells us that all the angels are ministering spirits sent forth to minister for them who shall be heirs of salvation. Matt. 18:10 plainly teaches that each and every individual has an angel or angels for his own personal help. Matt. 24:36 very plainly teaches that angels do not know everything, hence they sometimes need a sign to properly direct them. In Exodus 12: 7-13 God commanded Israel to strike blood on the door posts of their houses and then said, "The blood shall be to you a token." And that night the death angel went throughout all Egypt and, when he saw the sign of the blood, he passed over that house and did not slay anyone there; but, wherever the sign of blood was not

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seen, the first born of every household was slain. The blood on those door posts was a sign of power to Israel. Then why is not the sign of authority of I Cor. 11:10 (R.V.) a power for the female Christian when Paul by the inspiration of God says so?

We do not claim to know all about this sign of authority, neither did Israel understand all about the blood sign on the door posts but they obeyed God and were blessed for so doing. So, likewise, will we, Christians, be blessed if we obey God's word.

Some claim the hair is the covering Paul meant. If so the vile woman has the gospel covering as much as the best saint. A woman's hair does not cover her head more than a man's hair cover's his head, therefore, if the hair is the covering that Paul meant, then all good men are violators of God's word because they all have the head covered. Furthermore, if anyone contends that the hair is the covering that is meant, just try substituting the word "hair" where the word "cover" is used in verses 3 to 7 and see whether it makes intelligent reading. The fact is that the hair is the glory covering spoken of in verse 15 but it is by no means the prayer covering.

Some claim that a bonnet or hat may be used as a prayer covering. This view also is not in accord with the scriptural teaching by reason of the fact that verses 5, 6, 7, and 13, in the revised version, all call this covering a veil, so we readily see that a hat or bonnet or any sort of a weather covering does not fill the bill. Again, verse 10 says, "A woman ought to

have a sign of authority (power) on her head." Now a hat or weather covering is often a sign of style but never was a sign of authority. A plain prayer veil never was and never will be a sign of style, but it stands for humility, prayer, and religion, as every one knows as soon as he sees it. Some claim that, if the Christian woman is to be veiled, her face should be veiled according to an ancient custom. This is unfounded because there isn't one word in the entire chapter about the face being veiled, but the teaching is plain and definite that the head should be covered. As is proved by Eneid and other historians this teaching is not based upon custom, but it is based upon the inspiration of God. Paul says in I Tim. 3:16, "All scripture is given by inspiration of God." This should settle all quibbling about some of the teachings in God's word being based upon so flimsy a thing as ancient custom. God never did base any of his commands upon custom but upon right, and what God says is absolutely right whether man thinks so or not.

Let us now consider briefly verses 14 to 16, concerning which there is much controversy. Verse 14 says, "Doth not even nature itself teach you that if a man have long hair it is a shame unto him." On this verse every one is united and fully agreed because it is not customary nor style for men to have long hair. But verse 15 says, "But if a woman have long hair it is a glory to her for her hair is given her for a (glory) covering." Now since the 1924 style of bobbing the hair has spread over the land many think Paul's language does not apply to the present and that it is more glorious to be in style by the women wearing short hair; but, nevertheless, God's word is still true and living, and just a little serious thought makes us know that Paul is right yet and that long hair is a real glory to woman in this present age as in Paul's time. In verses 5 and 6 Paul says that if a woman does not wear the prayer veil or covering it is equivalent to being shorn or shaven, and certainly few if any at all would think of having the head shaved; and now in verses 14 and 15 he tells us what even nature itself

teaches us. This is what nature teaches, says Paul, what you get naturally or intuitively. Because you, according to nature, understands this, why should you, for that very reason, reject the divine plan? Using Paul's reasoning here, which adds great weight to his reasoning in verses 5 and 6, we see why the appeal to nature is made: "If a woman have long hair it is a glory to her." Since you understand this, if you will not wear the covering aside from nature's, let that glory by nature be shorn or shaved off (verses 5 and 6); but, if it be a shame to cut or shave off nature's covering, then wear the covering or sign of authority.

Verse 16, "But if any man seem to be contentious, we have no such custom, neither the churches of God." Some claim, that in this verse, Paul means to say that the churches of God have no such custom as the covering or prayer veil. Let us see. Would it be good sense or logic for one like Paul to set forth a doctrine in fifteen verses of this chapter and then annul it in the last verse of the subject? That would be very foolish indeed and God is too wise and good to allow such trash as that would be to burden his "Perfect Law of Liberty." Clarke, who is conceded to be one of the best commentators of the Bible, gives the following on verse 16: "If any man sets himself up as a wrangler or puts himself forward as a defender of such points, 'that a woman may pray or teach with her head uncovered or that a man may without reproach have long hair,' let him know that we have no such customs as either, nor are they sanctioned by any of the churches of God, whether among the Jews or Gentiles." Again, Clarke says, "But if any man seem to be contentious.' Contentious about what? That which Paul is talking about, the covering. 'We have no such custom.' No such custom as what? As for women to appear in public without the covering. History shows this fact to have obtained in all public assemblies. Let her carry a public badge of infacy if she will not wear a veil." These are Clark's comments on verse 16. Many more historians and Bible commentators

could be given on the eleventh chapter of I Corinthians who agree with Clarke on the teaching of the prayer veil but we will let this suffice.

According to verse 18 of this chapter, the church at Corinth had some divisions and factions among the members and of course, where such conditions existed, they, without doubt, had some contentious men among them. Paul's purpose was to set the church in order, hence he says in verse 16, "we do not have the custom of contentions in either of the churches of God." Contention surely is not good in any church and Paul did not want that wrong to exist any more than any other irregularities.

A fact, which perhaps few people now recognize or know, is that every Christian denomination, Catholic, Greek, and every Protestant denomination, without one exception, that was organized prior to 1805, believed in, practiced, and held the wearing of the prayer veil as being sacred and fundamental. Has the word of God changed? If not, let us obey it!

Recently the writer of this article and his wife were in St. Augustine, Florida, the oldest town in the United States, and they had the pleasure of going to the oldest Catholic church house in the United States. Just inside the entrance stood the following sign: "Visitors, welcome. No man allowed to enter this cathedral with his covered. No woman allowed to enter with her head uncovered. No loud talking." This sign has been telling its story there for hundreds of years because it was put there when people believed in the teaching of Paul to the Corinthian church regarding how a woman should appear in the house of the Lord.

In conclusion I wish to give a few reasons why I believe in the prayer covering as set forth in I Corinthians, 11th chapter:

1. Because it is necessary only on special occasions. See verse 4, 5, 6, 7, 13.

2. Because it can be put on and taken off as the occasion demands. See the same verses mentioned in 1. If the hair were the covering meant this could not be done.

3. Because man is to uncover his head while woman is to cover hers. See verses

4 to 7.

4. Because veil or cover here means something different from the hair or any weather covering. See verses 5, 6, 7, 13, (R.V.)

5. Because it is a sign of authority. See verse 10. This excludes hats, bonnets, and all other coverings for protection against the weather.

6. Because of the angels. See verse 10. Also Heb. 1:14, Matt. 18:10.

7. Because it is uncomely for a woman to pray or prophesy with her head uncovered. See verse 13. It is a shame for her to be shorn or shaven. See verses 5 and 6.

8. Because God's word teaches it and it was universally practiced by all Christian denominations for eighteen centuries.

9. Because it leads to humility, always, and never to self exaltation and pride.

In Denmark Brother W. R. Miller met a couple of women walking to the place of meeting. Recgnizing him as a brother and desiring recognition on their part and none of them being able to understand what the other said the sister drew her shawlette aside and pointed to her prayer covering. The identification in this case was complete. This seems to be one of the distinguishing marks named by the apostle Paul, and why should Christians feel so averse to having the head covered, or having a sign of authority on their heads because of the angels?

Following is found a bit of history on the above subject; let us strive to obey God's word in its fullness:

"But we admonish you, not to outgrow so far the discipline of the veil, not even in a moment of an hour, as because you can not refute it; to take some other means to nullify it, by going neither covered nor bare. For some, with their turbans and woolen bands, do not veil their heads, but bind them up, protected in front but, where the head properly lies, bare. Others are to a certain extent covered over the region of the brain with coifs, of small dimensions and not reaching the ears. If they are so weak in their hearing as not to hear through a veil, I pity them. Let them know that the whole head constitutes the woman. The region of the veil is coextensive with the

space covered by the hair when unbound .... But how severe a chastisement will they likewise deserve, who, amid the recital of the Psalms, and at the mention of the name of God, continue uncovered; who, when about to spend time in prayer itself, with the utmost readiness place a fringe or tuft or any thread whatever on the crown of the head and suppose themselves to be covered? Of so small extent do they falsely imagine their heads to be? . . . It is incumbent, then, at all times, and in every place, to walk mindful of the law, prepared and equipped in readiness to meet every mention of God: who, if he be in the heart, will be recognized as well by the head of females."—"Ante-Nicene Fathers," Vol. III, "Veiling of Virgins," by Tertullian.

"Tertullian wrote this treatise to enforce the propriety of young women having their heads covered, and condemned them for having broken the rule. He says the truth, by which he means the eternal fitness of things, required this rule to be observed; and that this truth can not be altered by lapse of time nor by any prescription of person, of country or custom."—Edward Burton, "Testimony of Ante-Nicene Fathers to the Divinity of Christ," Page 185.

From the Apostolic Constitutions, written between 200 and 315, we get the following: "Thou who designest to be faithful to thy husband, take care to please him alone. And when thou art in the streets, cover thy head; for by such a covering thou wilt avoid being viewed by idle persons. Do not paint the face, which is God's workmanship; for there is no part of thee that wants ornament, inasmuch as all things which God has made are very good. But the lascivious adorning of what is already good, is an affront to the bounty of the Creator. Look downward when thou walkest abroad, veiling thyself as becomes women."—"Ante-Nicene Fathers," Vol. VII, Page 395.

And again from the Apostolic Constitutions: "After this let the High Priest pray for peace upon the people and bless them . . . After this let the sacrifice follow, the people standing and praying silently; and when the oblation has been made, let every rank by itself partake of the

Lord's body and precious blood in order, and approach with reverence and holy fear, as to the body of their King. Let the women approach with their heads covered, as becometh the order of women." — "Ante-Nicene Fathers," Vol. VII, Page 422.

Likewise from Chrysostom we get his viewpoint and as in his day. In commenting on I Cor. 11, he says in part: "If thou cast away the covering appointed by God, cast away likewise that appointed by nature. But if any one say, Nay, but how can this be a shame to a woman, is she mount up to the dignity of man? She doth not mount up but rather falls from her own proper sphere, since not to abide within our limits and the laws ordained of God, but to go beyond, is not an addition but a diminution. For as he that desireth other men's goods and seizeth what is not his own, hath not gained anything more, but is diminished, having lost even that which he had, so likewise the woman acquireth not the man's dignity, but loseth even the woman's decency which she had, and not from thence only is her shame but because of her covetousness." —Chrysostom, "Nicene and Post-Nicene Fathers," Vol. XII (first series), Page 152f.

A similar quotation could be found in the early fifth century from Augustine, and when Cave, who wrote in the nineteenth century, looked over the history of the covering from the beginning, he said: "It (wearing the prayer veil) has been the custom of the church throughout all ages. The putting away of the woman's head-covering is a modern departure. It prevailed among the primitive Christians."—Cave's "Primitive Christianity," Page 139.

It is not necessary to multiply quotations to show that the matter of the prayer-veil has always been considered a Bible teaching and that any departure from it was a step away from that, neglect of it or carlessness on the part of any individual or church.

Paul says in I Cor. 14: 34-35: "Let your women keep silence in the churches; for it is not permitted unto them to speak." I may ask a sister, "Where do you get your authority for praying and talking in the church in the face of the above scrip-

ture?" She points to her prayer covering on her head and says, "Here is my authority." Who can dispute it? I Cor. 11:10 gives her that authority.

Sel. by John Roesch.

LOYALTY UNDER PERSECUTION

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life," Rev. 2:10.

Persecution is the unjust affliction or punishment of someone because of their belief or method of worship ship. Persecution may be heaped upon one's mind by words, upon one's body by physical punishment or upon one's reputation or standing in many ways.

In Revelations chapter two, the great woe was pronounced upon the churches mainly because they failed to overcome. They failed to remain loyal to the things they knew to be Godly, when persecution came. Wealth or abundance of things may lead us to become self-satisfied and independent and this spirit allows us to forget about God and His Word with its conditions for us.

The proportion of humanity who would enter the portals of glory, when God calls for His own, is a vast multitude of all nations and kindreds and tongues. However, the portion of humanity who are willing to spend time and christian association, in order to learn His plan of salvation; and who are determined to observe that plan of salvation regardless of the trials or afflictions that might come, are few in number.

Christ did not come to earth and suffer the abuse of the world in vain, neither is the Word of God preserved in vain, many times at the cost of great sacrifice and loss of life. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord," Matt. 25:23. "And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," Rev. 7:14.

The Lord's work is not a momentary task but requires our continued efforts. He that endurth unto the end shall be saved. "Whatsoever ye do, do all to the glory of God," I Cor. 10:31. Even in this life we find no joy in a task that we undertake in an unconcerned, half-hearted manner. If we are really in earnest and labor with all our talents to please our Heavenly Father, regardless of trials or efforts required, we will find joy unspeakable in the Christian life both in this world and in the world to come.

We are made to marvel as we read of the efforts, trials and afflictions of the apostle Paul and many of the early church fathers. What joy did they receive by pushing forward where people did not want to hear them and by exposing themselves to great suffering just for the sake of the gospel? That satisfied, hopeful feeling that Paul expressed, when he knew the time was near when they would even take his life for the efforts he was doing to spread the gospel, was worth years of sorrow, suffering and trials in the service of His creator.

We are impressed with the unreasonableness of some of the statements, trials and afflictions of the early christians. However, it always worked out to the furtherance rather than the hindrence of God's Kingdom. Think of the many in prisons and other places that would never have heard the gospel without the persecution of the Christians. God's word is true, it will be the final judge, it has great treasures in store for the faithful individuals. Are we men and women enough to learn God's will, observe it in all its ordinances and precepts, forsake the world in all its enticing ways and trust God with our lives and even our needs here on earth?

NEWS ITEMS

SECOND DISTRICT NOTICE

The District meeting of the second district will convene at the Goshen church on April 11, at the hour of 9 a .m. All delegates must have a credential in hand, signed by the presiding elder and clerk of the home congregation. All matters of business for the meeting should be in the hands of the writing clerk not later than the 10th of March. Elders' meeting will be at 10 a. m., April 10th, all elders are urged to

be present.
Eld. Vern Hostetler, Writing Clerk.
R. R. 3, Montpelier, Ohio.

WENATCHEE, WASH.

The Brethren and Sisters met at the home of Mrs. Edna Wise for their regular council. Bro. C. E. Inks read Psa. 23 and Eld. E. W. Pratt lead in prayer. Our elder, D. B. Steele took charge.

We elected the following officers for the year 1951: Elder in charge, D. B. Steele; church clerk and treasurer, C. E. Inks; S. S. Supt., C. E. Inks. We retained our former board of trustees: D. B. Steele, C. E. Inks, George Studebaker, Edna Wise and E. W. Pratt. Council closed with prayer by Bro. C. E. Inks.

E. W. Pratt, Cor.

BETHEL, PA.

The Bethel congregation held their regular quarterly council Saturday evening, Jan. 6, 1951. Opening hymn was No. 700. Bro. Fahnestock conducted the opening devotions from Acts 2:1-13.

As Bro. Ebling's term as Elder in charge expired, Brethren A. G. Fahnestock and A. B. Keller were with us to take care of this work. Bro. Ebling was re-elected for two years. We elected other officers as follows: L. B. Reed, Sunday school supt.; C. F. Weaver, adult Bible and D. F. Ebling, ass't.; J. Kegerreis, Intermediate class, D. F. Ebling, primary class and A. D. Gibble, ass't.; librarians, Verling Wolf and Harold Kegerreis; song leader, James Kegerreis and Laura Ebling; sexton, Clarence Wolf and Verling Wolf; Monitor cor., Sara Weaver; Monitor agent, Ted Snyder; Auditor for two years, Robert Minnich.

It was decided to have services every Sunday evening. The regular appointments are as follows: Sunday morning at Frystown, 9:30 for Sunday school followed by preaching. Every second and fourth Sunday evening at Milbach at 7 p. m. The remaining Sunday evenings at Frystown at 7 p. m. Prayer meeting on Wednesday evening.

Closing prayer by Bro. Ebling. Closing hymn, "Praise God From Whom all Blessings Flow." May we all strive with renewed efforts to live a better service in the New Year that is before us.

Sarah Weaver, Cor.

CLASSIFICATION CHANGE

Lewis B. Flohr

The President has issued a new order in regard to classification in the selective service as it affects Conscientious Objectors. The order takes the C. O's. from the second place from the end of the list to the second place from the top of the list. The re-arranged list is as follows:

I-A—Available armed service.
I-A-O—C. O. available for non-combatant service.
IV-E—C. O., no duty required by present law.
I-D—Reserve or military student.
II-A—Civilian employment.
II-C—Agriculture.
III-A Dependents.
IV-A—Completed service; sole

surviving son.

IV-B—Official.

IV-C—Alien.

IV-D—Minister.

(IV-E)—Former place of C. O's. —now third on list.

IV-F—Physically. mentally, morally unfit.

V-A—Over age.

All registrants are to be placed in the lowest class for which they qualify. This means that all those at present classed as C. O. will be reclassified on the basis of the evidence they have supplied, and the same will be done for those C. O's. who are hereafter classified. This makes it necessary to file not only the C. O. form completely filled out, but also any other information pertaining to classifications now lower than IV-E, for possible establishment of the lowest classification allowable. Those already classed IV-E should see to it that their file is complete in this regard just the same as those not yet classified. This arrangement of the order of classification will require that the C. O's. appear for physical examination also, for IV-F is now a lower class than IV-E.

This move to put the IV-Es higher in the list perhaps is based on the anticipation that there will be legislation enacted to require some prescribed service for them. Should any official or other member of the church have occasion to write to their Representative or Senators at Washington about these or any other matters, they should formulate their own letter, for form letters prepared by propagandists or lobbyists are soon detected, and evaluated for what they are.

Vienna, Va.

OBITUARIES

SARAH ANN BRITTON

Sarrah Ann Britton, wife of the late Elder Joseph F. Britton, of Vienna, departed this life Oct. 5, 1950, after a long illness which she bore patiently. Much of the time of her illness she suffered intensely, but her implicit faith and trust in her Maker and His divine word was a great source of comfort and consolation to her. The active part of her life of 84 years was spent in faithful loving service to her family, relatives and friends. She leaves to mourn her departure 4 daughters, 2 sons, several step-sons and step-daughters, quite a number of grandchildren, and a number of great grandchildren.

Funeral services were conducted by Rev. Stillwell of the Methodist church, in the Ives Funeral home, Clarendon, Va. Interment was made in the National Memorial Park, near Vienna, Va.

Precious in the sight of the Lord is the death of His saints.

Sister Anna Elizabeth Strayer, Cor.

GERTIE FLORY MYERS

Sister Gertie Flory Myers, daughter of Samuel and Fannie Kerlin Flory, was born at Nokesville, Va., February 3, 1890, and departed this life Oct. 20, 1950, ending a life of 60 years, 8 months and 17 days. She was baptized in early youth and strove to the end to be faithful to her divine Maker. She was united in marriage with Erman L. Myers, May 30, 1913, is the mother of two daughter and two sons: Mrs. Francis Miller, of Vienna, Va., and Mrs. Dulcia Brandt, of California;

Samuel and Harold Myers, of Vienna, Va. She is also survived by 11 grandchildren and five brothers.

Sister Myers became very ill suddenly; she was in Doctors' hospital, Washington, D. C., over four weeks, where she passed away. A brief service in charge of Elder Ord L. Strayer, assisted by Edward E. Tate, Episcopal rector, was held in the Money & King Funeral home. Vienna, Va., on Sunday evening, Oct. 22, at 8:00 p. m. Monday, Oct. 23, her remains were taken to the Valley Church of The Brethren, that joins the farm on which she grew up, near Nokesville, Va. Funeral services there at 11:00 a. m. were conducted by Elder Lewis B. Flohr, assisted by Elder E. E. Neff, of the Church of the Brethren. She was then laid to rest in the church cemetery with those of her family loved ones who had preceded her. The church, with her family and many friends miss her, but "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Sister Anna Elizabeth Strayer, Cor.

HATTY JANE STEWART

Sister Stewart was born in Modena, Mo., Nov. 19, 1876. She united with the Dunkard Brethren church in 1938. She was faithful until death and always attended services as long as she was able to. She passed away on Dec. 18, 1950. Funeral services were conducted on Dec. 22, by Jay Eller of the Church of The Brethren. Burial in the Evergreen Memorial Park.

E. W. Pratt, Cor.

MADISON ASA BOOTHE

Was born March 26, 1884, died Oct. 19, 1950, making his stay on earth 66 years, 6 months and 23 days.

On Dec. 28, 1905, he was united in marriage to Nannie Bishop. To this Union were born six sons and two daughters.

Surviving are his companion and the following children: Willie, Copper Valley, Va.; Charlie and Rollie of Carthage, Va.; Alva Lutherville, Md.; Sam, Bristol, Md.; Mrs. Dollie Terrell, Staunton, Va.; Mrs. Izola Mitchell, Radford, Va., and a number of grandchildren. A son, Buster, preceded him in death in 1934.

He was baptized into the Dunkard Brethren church a number of years ago and lived a faithful member until his departure.

Funeral services were conducted in the White Rock Church of The Brethren by Elder Roscoe Reed, assisted by Paul Reed. He was laid to rest in the church cemetery.

Inez Reed, Cor.

JAMES MATT DULANEY

Son of the late Allen and Cordelia Dulaney, was born in Floyd county, Virginia, Dec. 29, 1869 and departed this life Sept. 19, 1950, at the age of 80 years, 8 months and 19 days.

He was united in marriage to Delia Dulaney Nov. 13, 1892. To this union were born five sons and three daughters.

Surviving are Harley of Shenandoah, Va.; Hobart and Roosevelt of Detroit, Mich; Taft of Troutville, Va.; Marvin of Houston, W. Va.;

Mrs. Hazel Maybery of Detroit, and Mrs. Vennie Horsley, Houston, W. Va. Bessie and his companion preceded him in death several years ago.

On Nov. 7, 1925 he was united in marriage to Lizenia Reed who still survives.

He united with the Church of The Brethren many years ago and when the Dunkard Brethren church was organized at Carthage, he became a charter member.

He was strong in the faith and was faithful as long as he could attend church, but for five years was almost a shut-in, but never grumbled about his condition. The church has lost one that will be missed.

Funeral services were held in the White Rock Church of The Brethren, conducted by Brethren Roscoe and Paul Reed. He was laid to rest in the White Rock cemetery.

Inez Reed, Cor.

FRANKLIN D. MILLER

Son of Emanuel and Milinda Miller, was born June 28, 1875 and departed this life at 5:15 a. m. on Dec. 6, 1950, at his late home in Emigsville, Pa., at the age of 75 years, 5 months and 8 days.

He was united in marriage to Minnie M. Grise on Aug. 8, 1895 and to this union were born 10 children, all of whom are living.

On Sept. 20, 1896, he was received by Christian baptism in the Church of The Brethren and later was called in the deacon's office. July 28, 1936 Bro. Miller, choosing to have a closer walk with God, changed his church relationship to the Dunkard Brethren at Shrewsberry and labored with the church as a deacon until death.

He leaves to mourn his departure, his wife, Minnie; four sons and six daughters; Walter Miller, Lititz, Pa.; Mrs. John Heilinger, Sheridan; Mrs. Earl Lehigh, York, R. 1; Mrs. Benton Junkins, Thomasville; Earl Miller, Manchester, R. R.; David Miller, York; John W. Miller, Mt. Wolf, R. 1, and Andrew Miller, Emigsville. Also 22 grandchildren; 12 great grandchildren and the following brothers and sisters: Samuel Miller, West York; Mrs. Samuel B. Stambaugh, Spring Grove, R. 1; Mrs. Samuel Berkhimer, York, R. R., Leander Miller, York New Salem; William Miller, Spring Grove, R. R.; and Mrs. Emory King, York, R. R.

Funeral services were held on Saturday, Dec. 9th at 2 p. m. at Mummert's meeting house, near East Berlin. Officiating brethren, Elders Joseph H. Myers and A. G. Fahnestock assisted by Paul Miller, East Berlin. The body was laid to rest in the adjoining cemetery.

Sister Shella Stump, Cor.

PRAYER FOR THE OLD FASHIONED TRUST IN GOD

Our Father, remove from us the sophistication of our age, and the skepticism that has come, like frost, to blight our faith and to make it weak.

Bring us back to the faith that makes us great and strong, a faith that enables us to love and to live, the

faith by which we are triumphant, and thy faith by which alone we can walk with Thee.

We pray for a return of that simple faith, that old-fashioned trust in God, that made strong and great the homes of our ancestors who built this good land and who in building left us our heritage.—The late Peter Marshall, Chaplain, U. S. Senate.

The foregoing prayer makes me thing of the observations made to me recently by a man who is a leading attorney in his county, and former State Senator. He deplored the very evident irreverence, indifference, vulgarity, of men in high places in our national government today. Righteousness exalteth a nation; but sin is a reproach to any people, Proverbs 14:34, seems quite appropriate in this connection. In these perilous, trying times, it is well for us to remember our duty in behalf of those in authority over us: 1, exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thank, be made for all men; 2, For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty; 3, For this is good and acceptable in the sight of God our Savior. I Tim. 1:1-3.—Comments by Lewis B. Flohr, Vienna, Va.

THE CHRISTIAN VERSUS THE WORLD

In Society

While the Christian church is socially inclined, she cannot follow the corrupt social standards of the world such as smoking, drinking, carousing, card-playing, gambling, dancing, attending theatres, movies, night clubs, courting at unseemly hours, etc., etc. "The lust of the flesh, the lust of the eye, and the pride of life is not of the Father," etc., but it is worldly. There is ample provision for wholesome social gatherings by the Christian church for Christian men and women. Christ is our example of a social being. Peter said, "Whither shall we go; thou hast the last words of eternal life."

In Business

The business world is a problem to the child of God. What may he engage in, and what is his policy of con-

ducting business? He should engage in any vocation that contributes to man's needs and well-being; namely, food, clothing, shelter, etc.; he cannot consistently engage in the production of harfmul commodities or such that are for luxury and gratification of the flesh only. "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him."

The Christian's policy is honesty and taking the Golden Rule for a standard. Instead of the installment plan, the "pay-as-you-go" method. Oppression, covetousness, are worldly in the extreme; many capitalists are guilty. Organized labor is equally guilty of using coercion to gain their end. Christ's policy for business is safe: "Seek ye first the Kingdom of God and his righteousness and . . . "

In the Unequal Yoke

Light and darkness do not mix; Christianity and idolatry do not agree; the Church and the world do not pull together. Many attempts are made by the Church to affiliate with business and politics. It always proves fatal to the former and sometimes to both. The office of the church is to bring a lost world to Christ. The danger, so far as it affects our life, is that we become partakers of other men's sins. The labor union is an example of this.

In Worldly Pleasure

The affections of the Christian are in Heaven; his possessions are there, his citizenship is also there. We are strangers and pilgrims on earth; we cannot stay here, neither would we always remain here. It is true that the flesh has desires, but it is subordinate to the Spirit. John writes, "Love not the world." "Happy is that people whose God is the Lord." Heavenly joys are a challenge to all earthly joys which are passing and bring us to judgement.

In Civil Government

Christ's Kingdom is heavenly, and is in nature different from the kingdoms of this world. Christ made it clear that world kingdoms fight; a fact that is evident through the ages. The citizens of Christ's Kingdom "follow peace with

all men" and have nothing to do with this bloody business.

The experiences through the World War proved that the young men who kept aloof in politics were recognized by the government as worthy for exemption from service in the military arm of the government.

Abraham was safer in the hills of Mamre than Lot in the gates of Sodom.

The late Bishop Andrew S. Mack acknowledged the mistake he as a nonresistant man made when he voted for Abraham Lincoln for President. He said he helped him into office but could not help him out when the war came on. He had considerable difficulty in getting exemption from service.

In Home Life

There is a vast difference between an ideal Christian home and a modern worldly place—if you may call it a home. We are thinking of the divorce evil and the unhappy results as the necessary outcome. Christian fathers, Christian mothers, and obedient children living happily together in modest comfortable homes are the foundation of the Christian Church and the bulwark of a nation. Children are educated and trained there. Schools help, but alone are unable if parents fail to teach and train even before schools days begin.

Children are not wanted in worldly homes, they interfere with worldly ends and pleasures. Here nonconformity must step in or God's program fails. In the family psalm you read: "Yea, thou shalt see thy children's children and peace upon Israel."

In Apparel

Old and New Testament teach simplicity and modesty in dress. It is an index of the inner life. Clothing should cover the body; beyond that it is the "putting on" for show. The daughters of Zion were guilty of that, as also the rich man was. The other extreme is nudism —many that would not join a group by that name are willing to ape in part at the behest of Satan after them. Many that submit to the plain cut of the uniform, conform to the world in using expensive and showy goods. Simplicity and modesty is the Bible standard, and ornaments are not to be

worn.

It is on record that the Anabaptist forefathers were a people altogether pious, holy, and blameless. They avoided costly apparel, despised costly food, clothed themselves with coarse cloth, covered their heads with broad felt hats; their life and walk was humble. (By Kessler, a pastor of the state church, who was their enemy.)

Those with money are tempted to reason that the high-priced and fine garments are more lasting, forgetting that they put a barrier between themselves and their poorer brethren and friends. Our homes and our automobiles put us to the same test.

In Education

Unless children receive Christian training in the home our secular education program is dangerous. The social side is emphasized above the religious, external restraint is discouraged, the child is to select its own course.

This world system may be counteracted by home training before the school age; later by week day Bible study classes, and still later supplemented by attending church institutions of higher learning. The child may thus become God-centered. It is said at the age of three parents have done more than half of what they will ever do for their child, this being true, the child is really educated in the home.

Moses was safe in Egypt, and Daniel in Babylon, because of a balanced education, receiving the knowledge of God first. Their parents discharged their duties in the "bringing up" in the home. Parents still have that first chance and it offers a challenge to the blight of the modern educational system.

In Improper Church Discipline

Every one appreciates system and order. These can not be had unless there are rules and regulations. God cannot be worshipped in the beauty of holiness unless God's order is followed. "Let all things be done decently and in order."

The liberal world element has entered the nominal Christian church, constituted authority is winked at, she is not willing to hold to

a standard, open communions are the fad. The Church dare not conform to that kind of a program. The Bible calls for pruning and purging. After the first and second admonitions, hereticks are to be rejected, the leaven of malice and wickedness is to be purged, and the Church is to be kept pure. A disciplined church is to be purged, and the Church is to be kept pure. A disciplined church not only becomes a beautiful church, but also a powerful church, if she is purged from worldliness. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." (S.S. 6:10)? This is a picture of the graces of the Christian Church free from the contamination of the world.

Sel., The Gospel Herald.

FOXE'S CHRISTIAN MARTYRS

Chapter VIII Cont'd.

Death of Pantaleon, the Physician

Pantaleon, a young man who lived at the city of Nicomedia, was instructed by his father in the learning of the pagans, but was taught from the scriptures by his mother, who was a Christian. Taking up the study of medicine, he became eminent in that profession, and was appointed physician to emperor Galerius. Pantaleon, in Greek, signifies humane, and the name well suited his nature, for he was one of the most benevolent men of his time. But his extraordinary reputation for skill in the cure of diseases, roused the jealousy of his fellow physicians, who accused him to the emperor. Galerius, on finding him a Christian, ordered him to be tortured and then beheaded, which sentence was carried out.

Two officers in the Roman army, Nicander and Marcian, were seized as Christians. They were both warriors of great skill and courage, and the utmost endeavors were made to induce them to renounce Christianity; but this being without effect, they were sentenced to be beheaded. The execution was attended by vast crowds of people, among whom were the wives of the two suffers. The wife of Nicander was a Christian, and encouraged her husband

to meet his death bravely; but the wife of Marcian, being a heathen, entreated her husband to save himself, for the sake of his wife and child. Marcian, while reproving her for this advice, tenderly embraced her and the infant. Nicander likewise took leave of his wife in the most loving manner, and then both, with great resolution, received the crown of martyrdom. Besides these there were many other slain at this time, whose names are not recorded.

A Roman Governor's Mistakes

Five Egyptian Christians who had come to Caesarea, were arrested and taken before Firmilian, the governor of Palestine. On questioning them, he was answered by one who spoke for all, and said they were Christians, and belonged to the glorious city of Jerusalem, meaning the heavenly Jerusalem. The governor was surprised at this answer for he knew that Vespasian and his son Titus had destroyed the ancient Jerusalem, and nothing but an unimportant town existed on its site. He therefore inquired more particularly about it.

The Christian who had spoken before, again replied, pursuing the allegory, and described with great force of imagination, the beauty, riches, and glory of the place. Firmilian still mistaking his meaning, became much alarmed. Not knowing that a heavenly city was alluded to, he thought the Christians were strengthening and fortifying some place, in order to revolt from their allegiance to the emperor. Acting upon this supposition, and enraged at their supposed disloyalty, he condemned the five prisoners to be cruelly tormented, and then beheaded.

St. George

George, commonly called St. George, and adopted by England as her patron saint, was born in Cappadocia. His parents were Christians, of high station, and their son received careful religious training. His father dying, his mother went to live in Palestine, her native country, where she had inherited a considerable estate.

George, being of an active and adventurous disposition, enlisted as a soldier in the Roman army and soon became known as a brave

and skillful warrior. Having gained the favor of the emperor, Diocletian, by some act of gallantry, George was made an officer, and being frequently promoted attained high military rank. But when Diocletian began to prosecute the Christians, George cast aside all his hopes of fame and fortune, and at once boldly presented himself before the astonished emperor. He declared himself a Christian, refused to carry out the imperial command, and called Heaven to witness that he would take no part in the slaughter of his brethren. Surprised and indignant at being thus defied by one whom he had greatly favored, Diocletian instantly ordered his arrest.

George was soon after brought to trial and given a last opportunity to yield to the emperor's wishes. Instead of doing so, however, he repeated his refusal to serve in the army if it was to be used as a means of persecuting men of his own faith.

This bold avowal caused George to be instantly condemned to tortue and death; he was scourged, cruelly mangled, and at last beheaded. The legend of the dragon, which is associated with this martyr, is usually illustrated by representing St. George seated upon a charging horse and transfixing the monster with his spear. This fiery dragon symbolizes the devil, who was vanquished by St. George's steadfast faith in Christ, which remains unshaken in spite of torture and death.

THOUGHT NUGGETS

Take care that the face which looks out from your mirror in the morning is a pleasant face. You may not see it again all day, but others will.—Bonar.

If we have pleasant thoughts, even when we are alone, we are in good company.

ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Usurping the Kingdom. I Kings 1:5-27.
Jan. 14—Solomon Anointed King of of Israel. I Kings 1:28-35.
Jan. 21—King David Gives Charge to Solomon. I Kings 2:1-12.
Jan. 28—Execution of Adonijah. I Kings 2:13-27.
Feb. 4—Judgment Pronounced Upon Joab and Shimei. I Kings 2:28-46.
Feb. 11—Solomon Asks for Wisdom. I Kings 3:1-15.

Feb. 18—Solomon's Wisdom Revealed in Judgment. I Kings 3:16-28.
Feb. 25—God Gave Solomon both Wisdom and Honor. I Kings 4:1-34.
Mar. 4—Solomon Prepares to Build God's House. I Kings 5: 1-18.
Mar. 11—Building the Temple of God. I Kings 6:1-38.
Mar. 18—The Ark of the Covenant is placed in the Temple. I Kings 8:1-21.
Mar. 25—Easter Lesson—The Empty Sepulchre Revealed. Matt. 28.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—The Wise Men Seek Jesus. Matt. 2:1-12.
Jan. 14—Jesus at the Age of Twelve. Luke 2:41-52.
Jan. 21—John Baptizes Jesus. Matt. 3:1-17.
Jan. 28—Fasting and Temptation of Jesus. Luke 4:1-13.
Feb. 4—Jesus Calls His First Helpers. Matt. 4:18-25.
Feb. 11—Who Are Blessed? Matt. 5:1-12.
Feb. 18—The First Miracle. John 2:1-11.
Feb. 25—Instructions Concerning Prayer. Matt. 6:5-15.
Mar. 4—Trusting God. Matt. 6: 19-34.
Mar. 11—Jesus Busy in Capernaum. Mark 1:21-31.
Mar. 18—Jesus Cleanses and Heals. Matt. 8:1-13.
Mar. 25—Easter Lesson—The Resurrection of Jesus. Matt. 28-1:15.

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Lorenz Geo r2 jan51

BIBLE MONITOR

Vol. XXIX March 1, 1951 No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOD'S MESSAGE TO MAN

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you," Jno. 15:15.

At this season of the year when our thoughts are drawn toward the suffering, death and resurrection of our Lord and Savior, we should rejoice greatly that the many things He has taught and directed to be written have come from our Heavenly Father.

We would know very little of "Our Father, which art in Heaven" if the Son had not come to earth, suffered beyond our comprehension and died that He might reveal God to us. Those, who were faithful before, knew something of God's power and of His justice but they knew little of His true nature as their Father in heaven.

Christ revealed to us God's great love and concern for humanity even though they have sinned and disobeyed Him. Christ revealed the great plan of Salvation through forgiveness of our sins, by accepting the blood of our Lord and Savior for an atonement. Christ revealed to us the commandments and ordinances of God. He taught us the methods of dealing with one another and of serving God in order that our motives and efforts might please God rather than be an aid to the wickedness of satan. He revealed the promise and hope of Salvation, glory in Heaven, for those who would accept Him as their Heavenly Father.

Christ taught us to know,

understand and serve God in unity as the Trinity works together for one purpose. He taught us that His great power came from God and by believing in Him, we believe in God. As we see Him, we see God. He came as a light to the world and by following His light, we see and know the way to God and His blessings. The words that He spake are the words of God and by them our deeds and efforts will be judged in the final day. We can understand, know and serve God because the Son revealed His purposes, His commandments and His blessings unto us, Jno. 12: 44-50.

Christ taught us that as we fear and obey the powers of the earth, so much more we should fear and obey the power of God who some day will shake both heaven and earth. God dealt with man through prophets and priests under the old covenant but now He deals with man by a new and better way, through the examples and teachings of, a crucified and risen Lord and Savior.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:10, 1.

THE POLICY OF CHURCH GOVERNMENT

D. W. Hostetler

In I Cor. 12:28, Paul speaks about the work of the Holy Spirit in the early church in the dividing of the gifts, and one among the powers given was governments and these were given for the perfecting of the church.

Polity or policy of government: these two words originally meant the same. Polity is now confined to the structure of government as civil or ecclesiastical polity, while policy is applied to the management of public affairs as foreign or domestic. Policy has the further sense of skillful management. "Nor is it possible that any form of policy much less polity ecclesiastical should be good, unless God himself be the author of it,"

Hooker.

Thus we see that well-defined policy of government is fundamental to the success of any organization. The church is not a law-making body, but she is an executive body. It is her duty and she has delegated to her the authority to see to it that her members live New Testament teaching. We cannot have a sign or token of anything unless we have an established order. When we destroy our established order, we have no sign or emblem of simplicity or humility.

Let us look further into the matter of government of the church:

1. The commercial world is organized under rules of government.

2. Labor unions are organized under a well-defined policy of government.

3. Secret orders are bound together under rules of government.

4. The United States of America is founded on a well-defined policy of government.

Why should the church be exempt? Hence, the church of Jesus Christ is established on the New Testament. But who is the legal interpreter of scripture—the church or the individual, but scripture that affects the church body must be interpreted by the church.

In Matt. 18:18, we read: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." The teaching of that text is this: the church has the authority to say what shall and shall not be admitted into the church. To bind is to declare unlawful; to loose was to declare unlawful. Whatsoever ye (the Church) bind or loose according to the will of God is accepted in heaven.

In Acts 15 we come to the practices of the Apostolic church in dealing with a question that affected the church. The church made the interpretation and this became the rule of the early church..

The first colony of Brethren settled in Germantown, Pa., in 1719 and 1723. The Germantown church was organized with Peter Becker as elder. From this the church spread in America and as they went from place to place these early brethren came in contact with ques-

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tions that involved scripture, that affected the church body.

Non-resistance is a principle the church has always stood for and in 1785 the question was brought before Conference. The church gave her interpretation and established a rule against going to war. (Compiled minutes of A. M. page 9.)

Distilling of ardent spirits was a question affecting the early church. In 1783 the Conference decided that no brother can run a distillery and hold membership in the church. (Page 8.)

In 1797, Conference passed a decision making slavery a test of membership. (Page 18.)

In 1817, Conference decided against mustering to the extent of the withdrawing of fellowship. (Page 10, Art. 2.)

In 1835, Conference decided that theater-going was unscriptural. (Page 59.)

In 1785, Conference pass a splendid decision on the subject of swearing. (Page 10.)

In 1804, Conference placed on record her interpretation in relation to secret societies. (Page 26.)

In 1718, Conference made a decision about non-conformity which we give in full from page 40: "It was considered that when a member should herein be found guilty, he should be admonished. If the admonition were unheeded, the church could not hold such in full fellowship, inasmuch as the Savior says that which is highly esteemed by men is abomination in the sight of God." (Luke 16:15.)

The above shows clearly that the church has always exercised her authority in interpreting scripture which affected the church body.

This has always been the policy of church government.

A further look into the matter of non-conformity as it relates to dress. The church has an established order of dress.

1. "That the Brethren wear plain clothing, that the coat with a standing collar be worn.

2. That the Brethren wear their hair and beard in a plain and sanitary manner, that the mustache alone is forbidden.

3. That the Sisters attire themselves in plainly made garments free from ornaments and unnecessary appendages. That plain bonnets and hoods be the headdress and that the hair be worn in a becoming Christian manner.

4. That the veil be worn in time of prayer and prophesying, I Cor. 11:1-16. The plain white cap is regarded as meeting the requirements of the scriptural teaching.

5. That gold for ornament and jewelry of all kinds shall not be worn."

Now we know that the everchanging styles and fashions are wrong and sinful. Unless we maintain our established order of dress in the church, how can the church keep her members from going into the whirlpool of style and fashion.

Reprint from Vol. 3, No. 6, requested.

THE IMPORTANCE OF FAITH IN OUR LIVES

Paul R. Myers

Faith plays an important role in our lives. Faith is belief in God. Taking God at His word is another definition. The Bible defines faith as follows, "Now faith is the substance of things hoped for, the evidence of things not seen," Heb. 2:1.

Faith is so important to the Christian that without it, it is impossible to please God. It, therefore, is essential to a Spiritual Life. It is the motivating force that causes us to obey, worship and testify for Christ and the Church. Faith in God sustains us at times when other things fail. Faith in Him helps us across many "Red Sea" places in our lives. Faith is a reality.

There are a number of things which we do by faith. The Bible points out a few

which I wish to refer to.

We walk by faith. "For we walk by faith, not by sight," II Cor. 5:7. The writer here refers to our spiritual walk. We go forward in the work of the Master, not that we can visually see things before us, not as thought we can foresee all that is ahead, but we have that faith or belief that where He leads, it is safe to walk. Paul refers to our faith, that it may be such, that we may be accepted of Him.

We stand by faith. "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand," II Cor. 1:24. "Watch ye, stand fast in the faith, quit you like men, be strong," I Cor. 16:13. The thought implied in this teaching is to remain firm, well rooted, not easily sidetracked from the Word. There is much unsound doctrine being taught today. Paul is warning us to not be overcome by such teaching, but, rather, to stand foursquare for the gospel. Be immovable when it pertains to the true faith, once delivered to the saints.

We live by faith. "I am crucified with Christ: nevertheless I live; yet not I, but Christ which liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20. Here Paul tells us the life he lived, he lived by faith of the Son of God. Surely we live a life of faith. We live, believing the things written in the Eternal Word. To prove to the world to the Church and to God that we are living a life of faith we must live a faithful life. When we live by faith, we believe His Word, we believe the prophecies contained therein, as being just as true and sure as if we saw them all come to fulfillment in our time. We live by faith in this life, anticipating an eternal life in the future.

We overcome by faith. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith," I John 5:4. Those that believe that Jesus is the Son of God overcometh the world. When we have faith in God, we lose faith in the transitory things of this world. We are willing to forsake the world, overcome temptations, etc., that at the

end of time, we might be victors, through Jesus Christ our Lord. By having Faith in God, and with His help, we can overcome Satan, the enemy of our soul.

We fight the good fight of faith. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses," I Tim. 6:12. There is a constant struggle between the powers of good and the forces of evil. We must take a defensive stand against Satan. We must bear the whole Christian armour. To overcome Satan, we must fight. We must take a part against the warfare that is raging to destroy Christendom. Thanks be that when we fight the good fight of faith, that we have God on our side and that we will be victorious. It will not be a losing battle, but we shall be the conquerors, "Nay, in all these things we are more than conquerors through him that loved us," Romans 8:37.

If we live by faith and die in the faith, we will be richly rewarded. "For me to live is Christ, and to die is gain," Phil. 1:21. Paul was faithful and he knew that he would be rewarded. "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righttous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing," II Tim. 4:7-8.

Such testimony from the Apostle Paul should spurn us on our way Zionward. Paul knew what was ahead for him. How thankful we can be that it was not for Paul only, but unto all them also, that love his appearing. If we have faith in God we will believe in Him. The promises made in God's Word are for the believer.

Box 117, Greentown, O.

HAVE FAITH IN GOD

W. C. Pease

As we read the 11th chapter of Mark's gospel we are impressed with the wonderful power that was given to our blessed Lord and Saviour. Also the faith which he demonstrated.

I would like to have the reader, read and meditate

upon this chapter from the beginning. However, I would like to call special attention to the 21st and 22nd verses. "And Peter calling to remembrance saith unto him, Master behold the fig tree which thou cursedst is withered away." And Jesus answering saith unto them. "Have faith in God."

To the natural man it would seem strange that Jesus would cause the fig tree to die, when it was out of season for it to have fruit upon it. Just so, even the ordinances given by Christ to the church are strange to the unbeliever.

Iit is only when we experience the joy, comfort and happiness which comes through obeying them, that our faith is made perfect in them. Read Mark 16:16, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

Christian rites of feet-washing, Jno. 13:5, 12, 17; The anointing of the sick with its wonderful promises, James 5:14-15; Restraint against improper dressing, I Pet. 3:3, I Tim. 2:9; Conditions of prayer that are acceptable. Men with heads uncovered, I Cor. 11:4; Women with heads covered, I Cor. 11:5.

There are also many other things given to us in the New Testament, which is the doctrine of Christ. Let us take heed to these things, and thereby work out our soul's salvation with fear and trembling.

But someone might say, "We cannot merit our salvation by any thing that we do." That is right. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," Eph. 2:8.

The wise man Solomon says, it is not in man to direct his own way." Therefore we need to "Have faith in God," and do what he says. For James tells us, "Faith, if it hath not works, is dead, being alone," Jas. 2:17.

Quinter, Kans.

WORSHIP

D. K. Marks

"God is a spirit; and they that worship him must worship him in spirit and in truth," Jno. 4:24. These are the words that Jesus taught the Woman of Samaria. The

woman had learned from Jesus that he was a prophet, she said our fathers worshiped in this mountain, but ye say in Jerusalem is the place to worship. Jesus knew the future, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship God. God is a spirit and is present everywhere.

Jesus worshiped God in Samaria, the people worshiped with him two days, many believed on Jesus. Jesus went and worshiped in Galilee, many believed, repented and were baptized. They worshiped God in Spirit and in truth. Jesus traveled around the land of Palestine, teaching people everywhere to worship in Spirit and in truth. Jesus came to the temple in Jerusalem to worship, He saw they had made the house of God a place of merchandise, and he drove them out. Jesus said my house shall be called a house of prayer.

After Jesus arose from the grave he taught them the things they were to observe, before he ascended up into Heaven, he said they should go back to Jerusalem in an upper room to worship God in Spirit and in truth. Persecution made an end to their worship, after they had fled to other cities and places, they began to worship God again and their number increased. True worship is giving God honour, reverence and respect. We learn of public worship. We can worship God in singing spiritual songs, in prayer, in reading, teaching, obeying and meditating on the word of God, the Bible. We are commanded to worship God in our homes. Jesus said, For where two or three are gathered together in my name there will I be in the midst of them, Matt 18:20.

May we think of true worship and false worship or worship that God does not accept and reward. Jesus said to the Samaritan woman ye worship ye know not what. The Israelites (Jews) worshiped God, many times they turned away from God and began to worship the idols the heathen worshiped, who never learned to worship the true God. God punished the Jews for worshiping idols.

When Paul came to Athens to preach Jesus and the true God, he saw, their worship was to many idol gods. For fear they did not

worship them all, they had worship to the unknown god. Paul revealed to them the true God. When Paul and Barnabas preached in Lystra the people made ready to worship Paul and Barnabas for their God. Paul taught them they should never worship man or flesh and blood but worship God who is a Spirit. This teaching applies to every nation and every human being.

Jesus said ye worship ye know not what. This is true in our time. Folks go to church, they do not join in the song service, they do not offer a quiet prayer to God, they hear very little of the reading and preaching of the word of God. A few years ago a minister preached a sermon on Sunday morning, he visited many members in the afternoon that heard or were in the audience to worship in the morning, many did not know the text and subject of the sermon, they did not know the hymns that were sung. They knew the kind and fashion of clothes that were worn, some had been planning their work and business for the entire week.

It is Satan that tempts the human family, that they should not worship God. Satan tempted Jesus to worship him. "Again, the Devil taketh him up into an exceeding high mountain, and shewed him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me. Then said Jesus unto him, get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angles came and ministered unto him," Matt. 4: 8-11. Jesus never worshiped Satan and the things of this world, the pride of life, the glory and the splendor of cities, buildings and the rulers of this world. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:33.

In order to worship God in Spirit and truth we must love him and serve him above everything in this world. "Little children keep yourselves from idols," I John 5:21. May we always use the sword of the Spirit, watch and pray. The writer to the Hebrews tells us how

we should worship God in Spirit. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: for he is faithful that promised; and let us consider one another to provoke unto love and to good works," Heb. 10:22-24. May we live to worship God in Heaven, forever.

York, Pa.

AN OPEN DOOR

Thornton Mellott

In writing to the seven churches which were in Asia John said, "Behold I set before you an open door and no man can shut it." John was cast out upon the lonely isle called Patmos, for the faith in which he held, but God was with him. He (John) was told to write all the things that he saw in a book and send it unto the seven churches in Asia. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand," Rev. 1:3.

When I saw the One who spake to me I (John) fell down as dead, and He (Christ) layed His hands on me, saying fear not I am He that liveth, and was dead: I am alive for evermore, and I (Christ) have the keys of hell and of death. Write the things which thou hast seen and the things that are and the things that shall be hereafter.

In writing to the church at Philadelphia John wrote, these things saith He (Christ) that has the key of David, I know thy works: behold I set before the an open door and no man can shut it, behold, them which say they are Jews and are not but do lie, I will make them the synagogue of satan. May we ask ourselves this question: Am I a Christian, yes do I follow Christ? Does my church keep the commandments, as laid down in the blessed Book? or do we lie?

We are told, blessed are they that keep His commandments. John says, blessed are they that read and understand the prophecy of this book. Could we be like the five foolish virgins, while they were waiting for

the bridegroom, their oil gave out. When least expected, at midnight, the cry went up "The Bridegroom cometh." The foolish tried to borrow oil but meanwhile the bridegroom went into the feast with the wise virgins and the door was shut. Soon the foolish virgins returned but their knocking went unheeded for the door was shut.

The Kingdom of Heaven is likened unto a certain king, who made a marriage feast for his son, he sent out his servants to invite those who were bidden for the feast was ready. They made light of the servants and would not come. He urged them again, the second time for the oxen were killed and all things were ready. Therefor he sent out his servants to bid whoever would to come into His feast, for all the places should be filled.

Also another lesson is given, for when the king came in he saw one seated who had not on a wedding garment and he asked how he came to be there. He was speechless and I fear many will be speechless at that final day for they thought they were prepared. I am alright the way I am. Perhaps he was offered a garment as commanded. We are told in God's word, the things that are highly esteemed among men, women too: are an abomination in the sight of God.

We may say, these things are so nice, so handy, what can be an abomination in the sight of God? Might Television, the radio, the theater and many other things be so? Many people have these things who have hardly enough to eat, some spend their last quarter for movies. Is this an abomination in the sight of God? Might the prayers of those who are continually disobeying God's word, be an abomination?

As we said in the beginning John was told, I set before thee an open door. Are ye going to enter in? Christ said, "I am the door, I am the door of the sheep, by me if any many enter in he shall be saved. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

I fear there are many trying to climb up some other way. Just think of the different faiths in the world today. As one thinks he can

get in this and another some other way than what Christ commanded. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," Rev. 22:18. The door is still open if we will go in by it. James says pure Religion is not contaminated, not adulterated with sin. We should take God at His word: by keeping His commandments and ordinances, as laid down in His Holy Word.

By keeping ourselves unspotted from the world, we can keep the church pure and clean and ready for our Lord at His coming. Why did Paul warn the Corinthian brethren to put out from among themselves that wicked person? What does he mean when he warns us to come out from among those that live in error according to God's Word. Will sin be permitted through the open door? Dear reader are you trying to climb up some other way?

What did Christ mean when He said that many would come in that day and say "Lord open unto us, have we not prophesied in thy name, and in thy name cast out devils, and in they name done many wonderful works?" Could it be that these lived in a church that was not kept pure and clean? God knew their hearts or He would not have said, "Depart from me ye workers of iniquity, I never knew you." May we live such lives that we may be permitted in through the open door, into the city where Christ and His redeemed are.

Needmore, Pa.

GOD'S CONCERN FOR MAN

James Blackwell

In the beginning God created the Heavens and the Earth. The earth was without form and void. God then gave it a form to His own satisfaction. Then He decorated it's outer surface with rivers, lakes, mountains, green valleys and various kinds of vegetation for the sustenance of all fleshly life He had put here. Now man was given dominion over all other flesh.

God's creation and His

holy book of truth are so relative one to the other. The testimony of each proves the truth of both and that God is the Author and Maker of both. As we look into the star-dotted heavens, our frail minds are brought to a sudden halt at the wonderment of the universe. Those words used by God's servant of long ago "What is man that Thou art mindful of him."

God has most graciously answered this question by the giving of His beloved Son in death. That through obedience to His commandments we will have a never-ending eternity. God has proven to us that He loves His enemies and blesses those who curse Him and does good to them who despitefully use Him. He causes rain to fall on the just and the unjust. The unjust gather in from their fields, the products God gives for their life.

God is watching at all times so attentive through the quiet moments of the night to the dawning of another day. God has asked of us this sprit of loving our enemies. In recent years the anti-christ's are making their appearance in greater numbers as is foretold in God's Word of Truth. I Jno. 2:18, "Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time."

I Jno. 2:22, "Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son." I Jno. 4:3, explains those who are anti-christs. II John 7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." As we read God's word, by the various authors inspired of God, from the first chapter of Genesis to the last chapter of Revelations, we observe that many prophecies are being fulfilled in line of their order. This is one of the substantial evidences that it is God's book of truth.

Quinter, Kans.

NEWS ITEMS

CARTHAGE, VA.

The Carthage congregation met

in Council Saturday evening, Jan. 6, with Elder Roscoe Q. E. Reed in charge. The following officers were elected for the coming year: Presiding elder, Elder Roscoe Reed; clerk and treasurer, Bro. Nelson Reed; and Monitor correspondent and agent, Sister Inez Reed. Five trustees were appointed for the church.

We decided to have a two weeks revival beginning April 29, and ending May 13. Bro. Paul Myers, of Greentown, Ohio, will be our evangelist. On May 12, at the close of the meeting, we expect to have our lovefeast.

Several items of business were taken care of in a Christian manner.

We organized our Sunday school for 1951 on Sunday, Dec. 31. R. L. Leah was elected superintendent; secretary, Jean Reed; and treasurer, Roy Altizer. Roscoe Reed, Paul Reed, Ethel Reed and Alice Leah were selected as teachers.

Our Sunday school for 1950 was well attended, with an average attendance of 47 for the year. We have around 60 on roll. We feel that we have had a very successful year, but hope to have even better in 1951.

Inez Reed, Cor.

TANEYTOWN, MD.

Walnut Grove Dunkard Brethren met for regular council Jan. 6, at 2 p. m. Meeting was opened by singing hymn 210. Our elder, Henry Demuth, read Col. 3:1-14, and made some appropriate remarks, and prayer by Bro. Harry Sweitzer. After singing one verse of "Jesus Lover of My Soul," Bro. Demuth moderated the meeting.

One certificate of membership was read and accepted. It was decided for the trustees to prepare for a parking place. Most of the business was electing officers for the year, all officers being re-elected. Delegates to District Meeting as follows: Brethren Birnie Shriner, Virgil Leatherman, Sister Ella Ecker; alternates, Sisters Helen Sweitzer and Emma and Ruthanna Sauerwein. Treasurer's report was read and accepted. Closing prayer by Bro. Birnie Shriner.

As we have a Brother living in Florida the church sent him a letter of appreciation for his donations of fruit and money.

As there are very few of us, all are present nearly every Sunday which is encouraging. Our council was a pleasant one. May we all strive to keep it such as we are attending to the Lord work. We will be glad for any one coming to stop with us, as it is pleasant for brethren and sisters of like precious faith to mingle together.

M. Ella Ecker, Cor.

OBITUARIES

JOHN SHERMAN CRULL

John Sherman Crull was born to Henry and Mary (Rohrer) Crull in Huntington County, Ind., on Oct. 11, 1868. He was married to Clara Zintmaster on Aug. 20, 1891. To this union three children were born: Fred L. Crull of Markle, Lona M. Sigler of North City, and Velta

I. Lininger of Chester township, Wells County.

He is survived by all three children, seven grandchildren, 11 great grandchildren and a brother, Alonzo of Wabash. Preceding him in death were his wife, and the following brothers and sisters, Joe, Enoch, Sarah, Elta, Cathalene, and Rachel.

He was a farmer and well-driller. He affiliated himself with the Dunkard Brethren church in June, 1937, having his membership in the Midway congregation near Peru. A group of Midway members and Elder Emanuel Koones visited and anointed him on Sunday, Oct. 29, 1950.

He was bedfast since April 11, 1950, was taken to the Jefferson sanitarium in Huntington on June 24, where he passed away Nov. 13, at a little over 82 years and 1 month of age.

Funeral services, in charge of ministers Paul Morphew and McCall, were held on Nov. 15th at the Bailey Funeral home in Huntington, and burial was in the cemetery at Lancaster.

Paul B. Myers, Cor.

HARRY G. EBERLY

Bro. Harry G. Eberly, Lebanon, Pa., departed this life on Sunday, Dec. 24, 1950, at the age of 71 years, 7 months and 20 days. He died of a stroke following an illness of several months.

Brother Eberly united with the Dunkard Brethren at Lititz on Nov. 19, 1933. He always attend services until the last few Sundays when he was not able to attend.

Bro. Eberly was elected to the Deacon office on Nov. 16, 1935.

He leaves to mourn his departure: his widow, Lizzie Fetter Eberly; three sons and one daughter, Wayne Eberly, Myerstown; Milton Eberly, Elizabethtown; Marvin Eberly, Lebanon, Pa.; and Mary, wife of Ammon Keller, Buffalo Springs; 18 grandchildren; three great grandchildren, and four brothers.

The funeral was held Thursday, Dec. 28th from his home at 1:30 p. m., and 2 o'clock at the Heidelberg church of the Brethren. Interment in the adjoining cemetery, conducted by Elders A. G. Fahnestock, David Ebling, Benjamin Reinhold, and Rev. Aaron Heisey of the Church of The Brethren.

Susanna B. Johns.

IN APPRECIATION

I would like to offer my heartfelt thanks through the Monitor, to the brethren and sisters who remembered me so kindly with so many get-well cards, also birthday cards during my stay at the Wauseon hospital.

Especially do I want to thank Bro. and Sister Melvin Roesch of Wauseon, Ohio, for their kindness shown me. They came to the hospital nearly every day. Even though the first few days, I was not able to speak much to them, yet they will never know what their presence meant to me. May the Lord bless them in their efforts of going good. And to all the rest who remembered me in any way. Thanks, and may God bless each one.

Your Sister in Christ,
Bernice Throne,
Alvordton, Ohio.

WALK IN THE LIGHT

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

Walk in the light! and thou shalt own
Thy darkness passed away;
Because that light on thee hath shone
In which is perfect day.

Walk in the light! and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there.

Walk in the light! and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God himself is light.

ANGER THAT WAS COSTLY

Paul C. Weaver

We find in reading the Bible that Moses was a man of God, chosen of God to lead his people up out of the land of Egypt, where they had to work for the king.

Things become so bad for the children of Israel in the wilderness, that they were discouraged, and found fault with Moses and God. They had a large number of people and also cattle, and they had no water to drink.

One of the hardest things to endure is to be without water. So they began to complain to Moses for not having water to drink. Moses spoke to God about it and He told Moses to take his rod that he carried and speak to the rock that was nearby, and they would have plenty of water for themselves, also the cattle.

We learn that Moses was so displeased, or angry at the people for complaining so bitterly, that he forgot God's words and smote the rock two times instead of speaking to it as he was commanded to do.

So we see that Moses, because of a fit of anger, was not permitted to enter the promised land as God had promised the children of Israel they should do.

So all of you boys should be careful that you do not get angry so quickly, because then is the time that a person often commits sin of some kind. Always remember, God wants us to do as he as bidden us to do, for he is wiser than anyone ever was.

York Springs, Pa.

IF

Wm. N. Kinsley

The word "if" is used quite frequently throughout the Bible and the New Testament. There are no to other letters in the English language that express so large a scope of facts, or objects, or to our future destiny. Rom. 10:9-10, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart men believeth unto righteousness; and with the mouth confession is made unto salvation.

Acts 16:30-31, "What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved." Rev. 13:9, If any man hath an ear let him hear what the Spirit sayest to the churches. Rom. 8:31, "If God be for us who can be against us?" John 13:1-15, 17, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if you do them." Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

I Cor. 14:38, "If any man be ignorant, let him be ignorant." II Cor. 4:3-4, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." Rom. 8:9, "Ye are not in the flesh, but in the Spirit. If so be that the Spirit of God dwell in you. But if any man have not the Spirit of Christ, he is none of his." I Peter 1:14, As obedient children, not fashioning yourselves according to the former lusts in your ignorance, receiving the end of your faith, even the salvation of your souls.

II Cor. 2:9, "That I might know the proof of you, whether ye be obedient in all things." Gal. 5:18, "If ye be led of the Spirit, ye are not under the law." V. 25, "If we live in the Spirit, let us also walk in the Spirit. If we live after the flesh, we shall die: If ye through the Spirit do mortify the deeds of the body, ye shall live.

Phil. 2:1, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and

mercies, fulfill ye my joy."

Heb. 3:14, "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Christ a Son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end. Heb. 6:4-6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." Gal. 6:3, "If a man think himself to be something . . . . he deceiveth himself." I Peter 4:14, "If ye be reproached for the name of Christ, happy are ye: for the Spirit of glory and of God resteth upon you." V. 16-18, "If any man suffer as a Christan, let him not be ashamed; but let him glorify God on his behalf. For the time is come that judgment must begin at the house of God: If it first begins at us, what shall the end be of them that obey not the gospel of God? If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

James 5:19-20, "If any of you do err from the truth, and one convert him: let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." I Peter 2:3, "If so be ye have tasted that the Lord is gracous." I John 2:29, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." If a man say, I love God, and hateth his brother, he is a liar. If he loveth not his brother whom he hath seen, how can he love God whom he hath not seen.

Mark 12:30, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . . and thou shalt love thy neighbor as thyself." Rom. 13:10, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." John 13:35, "By this shall all men know that ye are my disciples. If ye have love one to another."

John 1:6, 8, 10, 7, 9, "If we say we have fellowship with him, and walk in darkness,

we lie, and do not the truth. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. If any man love the world, the love of the Father is not in him.

Luke 16:11, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke 4:3, Satan uses If. "If thou be the Son of God command this stone that it be made bread." V. 7, "If thou wilt worship me, all shall be thine." Rev. 22:18-19, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." It is altogether with us. Jesus Christ come to save that which was lost. He said on one occasion, he came not to destory life, but to save. It is not his will that any be lost, but that all come to the knowledge of the truth, and be saved. He hath made the sacrifice, even the death on the cross, to save humanity. He did all he could do.

The word "if," denotes doubt. Supposition, anything on condition. Equivalent to allow, grant, or admit. A promise on condition. Rev. 19:9, "Blessed are they which are called unto the marriage supper of the Lamb." If we are one of His elect or chosen ones, V. 7, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

These are they which followed the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb. And they sung as it were a new song before the throne, and no man could learn that song but the hundred and forty and four thousand, which

were redeemed from the earth. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, out of every nation, kindred tongue and people. Saying, fear God, and give glory to him: and worship him that made heaven and earth, and the sea, and the fountains of water. Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. If any man hath an ear, let him hear.

HYMN

If glorious angels do rejoice
When sinners turn to God,
Let us unite with cheerful voice,
To spread his news abroad.
Let us employ our tongues to sing
The praises of the Lord,
For calling sinners home to Him
By his all abounding grace,
Lord, may we to thy glory live,
Teach us thy heavenly ways,
To us Thy Holy Spirit give
And we thy name shall praise.

Hartville, Ohio.

BUILDING, IN THE LIFE, THE WORLD OF LOVING SERVICE

"Wherever the presence of Jesus is, there is a growing passion to serve." The real mark of greatness is a passion to serve. "He that would be greatest among you let him be servant of all." The world is full of bewildered and struggling people. They need guidance and encouragement. People need great lives about them so that it will be easier to be good. They are bungling at living. Their lives are like an instrument of music all out of tune. They are getting nothing but discords out of life. That is why there are so many ugly, morbid, sour faces.

Love is a great sweetener of life. To live a life, so that we can introduce Jesus into troubled lives and love and befriend them until they have learned that art of living in a blessed friendship, with the Master, is the greatest service one can render.

A life with eyes trained to detect human need, a heart trained to feel that need, hands and wisdom to meet that need, a love that warms its way to the life of need is to God a treasure indeed.

"I will bless and make thee a blessing." I will make thee an eternal excellancy, a joy of many generations." The

solitary place shall be glad for them." They shall make the desert to rejoice and blossom as the rose."

Selected, Ruth Wilson.

BURDENS

I compare the troubles which we have to undergo in the course of the year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unites the bundle and gives us first one stick, which we are to carry today, and then another, which we are to carry tomorrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again today, and adding tomorrow's burden to our load, before we are required to bear it.—John Newton. From Leaves of Gold.

Sister Stump.

VALUE OF THE SOUL

I calculate the value of a soul by its capacity for happiness. How much joy it gets in this world out of friendships, out of clouds, seas, flowers, out of ten thousand things. All the enjoyment of the soul in this world, the enjoyment which we think is real enjoyment, is only preparative; it is the first stage of the thing, the entrance, the beginning of that which shall be the orchestral harmonies and splendors of the redeemed.

You can not test the full power of the soul for happiness in this world. How much power the soul has here to find enjoyment in friendship! But, oh the grander friendships for the soul in the skies! How sweet the flowers are here. How much sweeter they will be there! Christ is glorious to our souls now, but how much more grand our appreciation after a while. For that immortal soul; the richest blood that was ever shed, the deepest groan that was ever uttered, all the griefs of earth compressed into one tear, all the sufferings of earth gathered into one rapier of pain and struck through his holy heart. Does it not imply tremendous value?—Talmadge.

Sel., by Ruth Wilson.

HIS YOKE IS EASY

A man was carrying a heavy basket. His son asked to help him. The father cut a stick and placed it through the handle of the basket so that the end toward himself was very short, while the end toward the boy was three or four times as long. Each took hold of his end of the stick, and the basket was lifted and easily carried. The son was bearing the burden with the father, but he found his work easy and light because his father assumed the heavy end of the stick. Just so it is when we bear the yoke with Christ; he sees to it that the burden laid on us is light; he carries the heavy end.—John T. Faris. Selected from Leaves of Gold.

Sister Shella Stump.

Spiritual forces when manifested in man exhibit a sequence, a succession of steps. It follows, therefore, that when a man at one period of his life has omitted to put forth his strength in a work which he knows to be in harmony with the divine order of things, there comes a time sooner or later, when a void will be perceived; when the fruits of his action ought to have appeared, and do not: they are the missing links in the chain of consequences. The measure of that void is the measure of his past inaction, and that man will never quite reach the same level of attainment that he might have touched, had he divinely energized his lost movements.

Sel. by Ruth Wilson.

SUNSET REVERIE

I think God gathers at the end of each day
The good things the world has done,
And then with inimitable colors reveals
Their worth in the setting sun.

There's a patch of blue for the kind words said;
And gold for a cheerful smile
That helped some lonely burdened friend
Forget his grief for awhile.

I see a royal purple gown
For humble toil well done,
Of the many lowly common tasks
That live beyond the sinking sun.

There's a crimson robe for bravery
Of someone suffering pain.
But who trusts in God for a happier hour
When life will be new again.

Yes, I think God gathers at the close of day
The good things the world has done,

And wraps each one in a blessing
That glows in the evening sun.
—By Virginia Howe.

Since this is a favorite poem of my married sister, I thought it might be the thoughts and a favorite of someone else who would read it.

Martha I. Harman,
Industry, Ill.

Happiness is so precious to some of us that, when it is broken, we stoop and gather up the pieces—Oliver Wendell Homes.

If religion has done nothing for your temper, it has done nothing for your soul. —Clayton.

DEVOTIONAL LESSONS FOR MARCH

Theme: The Lord Saves and Keeps Those Who Trust and Obey Him

I. The Lord saves and keeps those who trust and obey Him.

Memory verse, Matt. 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Thurs. 1—Matt. 6:19-34.
Fri. 2—Matt. 7:24-29.
Sat. 3—Matt. 9:1-8.

II. The Lord saves and keeps those who trust and obey Him.

Memory verse, Matt. 24:13, "But he that shall endure unto the end the same shall be saved."

Sun. 4—Matt. 10:28-42.
Mon. 5—Matt. 11:25-30.
Tues. 6—Matt. 19:23-30.
Wed. 7—Matt. 28:16-20.
Thurs. 8—Mark 2:1-12.
Fri. 9—Luke 12:1-12.
Sat. 10—Luke 12:22-40.

III. The Lord saves and keeps those who trust and obey Him.

Memory verse, Luke 21:33, "Heaven and earth shall pass away: but my words shall not pass away."

Sun. 11—John 1:1-14.
Mon. 12—John 1:29-34.
Tues. 13—John 3:14-21.
Wed. 14—John 6:27-40.
Thurs. 15—John 6:48-59.
Fri. 16—John 8:12-32.
Sat. 17—John 10:1-15.

IV. The Lord saves and keeps those who trust and obey Him.

Memory verse, John 10:28, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Sun. 18—John 10:16-30.
Mon. 19—John 11:23-44.
Tues. 20—John 12:45-50.
Wed. 21—John 14:1-7.
Thurs. 22—John 15:1-17.
Fri. 23—John 16:25-33.
Sat. 24—John 17:1-12.

V. The Lord saves and keeps those who trust and obey Him.

Memory verse, Acts 27:25, "Wherefor, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

Sun. 25—John 17:13-26.
Mon. 26—John 20:19-31.
Tues. 27—Acts 10:34-43.
Wed. 28—Acts 13:14-39.
Thurs. 29—Acts 20:17-32.
Fri. 30—Rom. 1:1-17.
Sat. 31—Rom. 3:21-31.

Lorenz Geo r2 Jan52

BIBLE MONITOR

Vol. XXIX March 15, 1951 No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

LO, HE IS RISEN FROM THE DEAD

As our minds are carried back to this scene, many thoughts should arise to awaken us unto the effect it should have upon our lives.

We first think of the sadness, sorrow and utter despair, caused among our Savior's followers, by His death. Since they had not fully understood His kingdom, plan of salvation, and need of shedding His blood for the sins of humanity; they were not expecting His resurrection. The thought of death still bringing sadness, sorrow and despair even in our enlightened and so-called understanding age. Just to look into a grave or death-room causes many to shudder.

Death is a separation from our loved ones, yet it is just the returning back to earth, of a weak, diseased, perhaps worn-out body. Perhaps we have placed too much hope on the things of this world? Is it good to be here? Perhaps many would say so and the action of the masses would indicate that they thought so. But how can it be good to be here, when this world is not our home and when our Lord is not here?

"He is risen from the dead," Matt. 28:7, should fill us with the greatest joy, hope, satisfaction and consolation that our temporal minds are able to feel. We now can know and realize that God has power to raise from the sorrow of death. We now know that Christ was the Son of God and that He only suffered the agony, unjust treatment and cruelty that He might finish the plan of salvation. That He might shed His blood for our sins.

We now know that this life is only a trial period and that through our serving it faithfully, as His word directs, we have hope of a blessed future. "If in this life only we have hope in Christ, we are of all men most miserable," I Cor. 15:19. We only need a glimpse into the resurrected life to realize how much better it is. Among the pictures we might bring before us, we need only to meditate upon Christ's life, after the resurrection to imagine the glories of the life beyond the resurrection, if we have been faithful to Christ's commandments. We should seek Him as one risen, spiritually, by faith and have unconditional trust in all His commandments as taught and handed down to us by His apostles and followers.

"Who his own self bare our sins in his body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed," I Pet. 2:24. We now only need to apply His blood as atonement for our sins and follow His directions in serving God and a similar glorious resurrection is promised us. Now we should not fear the grave but rather long for the resurrection. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die we are the Lord's," Rom. 14:8.

Centuries age the Psalmist already had this hope, "But God will redeem my soul from the power of the grave: for he shall receive me," Psa. 49:15. Christ promised it, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection," Luke 20:35-36. Paul assures us of it, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep," I Thess. 4:14-15.

Now and for the remainder of our lives we should submit unto the eachings of the New Testament. We

should devote our talents unto His service and the furtherance of His kingdom, strictly the way His word directs us. We should submit our cares and trials unto Him, kneeling in prayer of submission and adoration to Him for "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," I Thess. 5:9.

ON THE EMMAUS ROAD RESURRECTION DAY

Lewis B. Flohr

The village Emmaus is located by Bible Land students west or northwest form Jerusalem, 4 to 7 miles distant. The nearer of two suggested locations seems to fit the narrative circumstances more readily.

On the first Easter day of the Christian Church, that First Day of the week, Resurrection day, two men were walking down the Emmaus road, apparently late in the afternoon. They were disciples, not apostles, of Christ; one is identified as Cleopas. Why were these two disciples leaving Jerusalem? Were the narrations of His resurrection they had heard that morning but idle tales to them, too? And were they deserting? trying to slip away unnoticed? If so, why were they going the opposite direction they would have taken to leave Jerusalem if returning to Galilee? Did one of them own the house in Emmaus, with which they were evidently familiar, for they tried to keep him that night, and there is no intimation that it was an inn, or Khan. Or were they retiring to Emmaus for a night of rest and refuge from the commotion and tension of the situation in Jerusalem? Perhaps they feared the murderous spirit of the Jewish mob might be turned upon them.

As they plodded along, they talked; was one of them doubting what they had heard and the other believing, or inclined to believe? Or maybe they were both wondering what it all meant, for it was the question of the final outcome of their lives, their eternal destiny. Is it any wonder they were so earnest and concerned in the subject of their consideration? Another, journeying the same way, came up with them and proceeded to open a conversation by ask-

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ing them a question. They did not, even when He spoke, recognize him; their eyes were holden. Just why Mary at the place of the tomb, the new tomb that was in the garden that belonged to Joseph of Arimathea, did not know the resurrected Lord, but mistook him for the gardener, we cannot tell; we know her eyes were holden, but the particular nature of the disability to see and recognize him we do not know. When he uttered her name, the "scales fell from her eyes," and she knew him.

The question asked was, What manner of communications are these that ye have one to another, as ye walk, and are sad? Cleopas, the spokesman, thought he must be a stranger indeed in Jerusalem, or just newly arrived, if he did not know the happenings of the last few days, and answered accordingly. This brought forth another question, What things? In answer to this question, they told him of the prophet of Nazareth, mighty in deed and word before God and all the people; how He had been delivered and crucified; and how they had trusted that it was He who would be the deliverer of Israel. This last thought perhaps reveals the reason their communications one to the other were so earnest, so sad. How hard it was for those who had been with him in his journeyings, labors, healings, teachings, to get rid of their old idea that redemption of Israel meant delivery from an earthly, pagan rule and government, and placing it back in their hands, the glorious empire of Solomon restored in all its earthly glory. Let us here recall that by the way the disciples had disputed as

to the one that was to be the greatest in the Kingdom, and also on occasion the mother of James and John had come to him with them with the request that the one might sit at his right and the other at his left. The Redeemer said that was not his to give. We do not know what ambitions either of these two disciples on the way to Emmaus may have had as to place of honor and preferment in the restored earthly kingdom of the Jews; they, like many today, had not realized that their part in a kingdom was in the kingdom not of this world. They did not discern what constituted the Master's Kingdom.

Besides, they told him, this is the third day, and some of the women who were of the company went to the tomb and found it empty, but they saw angels and were told that he was alive. Also, some of the men went to the tomb and found he was not there. The Lord Jesus needed no further text, invitation, appointment nor opportunity to launch forth in his sermon. O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? If we took our accustomed places in the Lord's sanctuary some Sunday morning and there arose a preacher we could not identify, nor recall having seen or known, who began by calling us fools and slow of heart to believe, would we like it? What would be our reaction? Would we ask him along home for dinner? Would he be welcome to our best bed that night? He preached enthusiastically, vigorously, convincingly; nobody went to sleep! And they came nigh to the village, and though the stranger seemed to have a destination farther down the road, they constrained him to stop for the night.

They had supper, and as they reclined at the table, his manners, reverence, thanksgiving, caused their eyes to be opened: they knew him, and he was gone. Cleopas and his fellow disciple promptly entered into conversation; whether they had much appetite for supper or not is undisclosed, they promptly expressed their reaction to His discourse of the afternoon. Did not our hearts burn within us, while

he talked with us by the way, and while he opened to us the Scriptures? Sometimes we speak of heart-burn when we have a certain kind of pain or discomfort from food not digesting readily—do we ever suffer from spiritual heart-burn, as did these to disciples that afternoon as he dilated upon how the Master, of whom they had told him, completely fitted the prophetic description and information given of him in Moses (The Books of Moses), the Prophets, and the Psalms?

"You cannot go far in any part of Scripture, but you meet with something that has reference to Christ, some prophecy, some promise, some prayer, some type or other; for he is the true 'Treasure hid in the field' of the Old Testament. A golden thread of gospel grace runs through the whole web of the Old Testament." Promptly the two Emmaus Road disciples agreed to go back to Jerusalem to retell their experience to the apostles they had left in the Upper Room in that City. Now they had more than the report of an empty tomb—they had seen him themselves. How different the mental and spiritual atmosphere in which they returned to Jerusalem! Their doubts, questions, fears, had vanished for Jesus himself had been seen. I doubt not they made the return trip in much less time than the outward trip. They carried a message to deliver, the most important they ever carried, and they were anxious to impart it to the apostles. (Luke says the eleven, the prevalent expression used to denote the reduced number of apostles since the departure of Judas the Traitor. The number in the upper room at the time of the return of the two disciples from Emmaus, was ten, Thomas for reason not stated was absent.

When they arived in the presence of the Apostles, they found quite a stir there. Gladly, jubilantly, perhaps almost hastily, they were told that Simon had seen the resurrected Lord, even before they could tell of their own interview with him. Here indeed was occasion for great gladness, but they got audience to report their experience. Surely now there should be no doubt that the tomb was empty, and that his resurrection being or existence was unquestion-

able. Imagination may fail us to picture the exaltation among his followers, both apostles and disciples, at the moment, but, suddenly all is changed, for there appears a personage in their mist, noiselessly, unexpected, unannounced no creak of door or other sound accompanied his coming! Just as at Emmaus "He was gone," so "He was here," in the midst of them. Let us read the record, Luke 24:36, et seq., "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. V. 37, But they were terrified and affrighted, and supposed they had seen a spirit. V. 38, And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? V. 39, Behold my hands and my feet, that it is I myself: Handle me, and see; for a spirit hath not flesh and bones, as ye see me have. V. 40, And when he had thus spoken, he showed them his hands and his feet. V. 41, And while they believed not for joy, and wondered, he said unto them, Have ye here any meat? V. 42, And they gave him a piece of a broiled fish, and of a honeycomb. V. 43, And he took it, and did eat before them. V. 44, And he said unto them, These are the words that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me. V. 45, Then opened he their understanding, that they might understand the Scriptures, V. 46, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: V. 47, And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, V. 48, And ye are witnesses of these things. V. 49, And, behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Resurrection Day! What a glorious First day of the week was this! He had said "Behold I make all things new!" His is the message that tells us how to be born again; how to be resurrected from the deadly life of sin to a life of service in His

kingdom here, which assures that we shall be resurrected to eternal life. Though He had instructed his followers what was to befall him at Jerusalem, they were so disconcerted by his arrest, trial and crucifixion that they failed to provide for his interment, (leaving that to two disciples who likely had not companied with him in his ministry. They, the apostles, and disciples of the company, were so overcome, distressed, depressed, that they "did not know which way to turn." The reports of those who saw him first, Mary Magdalene, and then the women who had gone to the tomb, were idle tales to them. Whether he saw Simon before he joined the two on the road, or after he had left them, does not appear, is not a matter of moment; the waiting few at Jerusalem heard of Simon's having seen him, as the first report from one of those he had chosen to be with him, making the third report, and the report of the two returned from Emmaus, was the fourth, being from disciples. The fifth time he was seen is described by Luke in the record quoted above.

From ecstasy the waiting followers at Jerusalem were plunged into terrifying frignt; they thought they had seen a spirit. They already had been convinced that he was indeed risen, but his entrance at that particular time was so unusual that they knew not what to do. He quietly calmed them, and convinced them there was no occasion for the upset feelings. We sometimes hear the expression "It is too good to be true, or to believe." With the accumulated evidence of his resurrection that came to them that day, his very presence with them all there assembled was the climax. He convinced them that he was not a "spirit" or apparition, as they were first thinking, but in reality alive after he had been dead. We may think of the time when he shall come forth to serve us, at that great feast in the end of the World, as a mystery how we shall, with incorruptible bodies, eat and drink as we do in these corruptible bodies; that question, as to how he could eat in his resurrected state may have pressed itself on his disciples as he ate before them as a demonstration that he was reality and not imaginary.

"Great is the mystery of godliness" means also: Great is the mystery of God—Father, Son, Holy Spirit.

Paul says: "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even also as I am knon." If we company with him by obeying His commandments while we sojourn here, observing all things whatsoever He commanded his disciples, then it will be well with us and we will have no fears in the resurrection when all humanity shall come forth to be judged."

Many Samaritans did not believe the woman when she returned from Jacob's well with the announcement "Come, see a man that, which told me all things that ever I did: is not this the Christ?" While Christ is our advocate, or pleader, he is also a witness of all things that ever we do! But when he came into their midst and proclaimed the completely unfolded way of the Godly life, the new life, they said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world. Praise the Lord that Jesus the Christ is our resurrected Lord, and that we shall be like him, for we shall see him as he is.

Vienna, Va.

SETTING THE WATCH

Paul R. Myers

As we near the Easter season, our minds are made to meditate on the Resurrection of Jesus Christ. We should be extremely thankful that the Saviour of the world was all-powerful, in that He overcame death and the grave.

He became the first-fruits of them that slept. His coming forth from the tomb is indicative of the great resurrection Day when the graves shall open and the dead shall come forth.

Remembering that Jesus foretold of His resurrection, Pilate, at the request of the Sanhedrin, and to prevent Christ's resurrection, took every precaution possible.

Matt. 27:65-66, "Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went, and made the sep-

ulchre sure, sealing the stone, and setting a watch."

We have here three measures taken in an attempt to defeat the purpose of God. They made the sepulchre sure, they sealed the stone and they set a watch. Their motive as to prevent someone from stealing the body of Jesus, to make sure He would remain in the tomb.

Nevertheless, Jesus arose from the tomb. Terrified at the sound of the earthquake, the presence of the angel and the empty tomb, the guards or watch fled to report to the Sanhedrin. The Sanhedrin bribed them to say that they had fallen asleep and during that time the body of Jesus was stolen by His own disciples.

The penalty for such negligence was death. They were promised freedom from this penalty by bribing Pilate, if necessary. Under such influence they, too, were bribed by accepting the the money offered them. Matt. 28:15, "So they took the money and did as they were taught: and this saying is commonly reported among the Jews until this day."

We notice that part of the requested precaution was, "To set a watch." Those placed at the tomb as guards were charged with a specific duty. They were to be awake and alert at all times. They were to prevent mans interfering with the tomb. They had a definite responsibility. These men were and are not the only men upon whom such a charge has been placed.

I want to give a few thoughts on another **watch.** Each one who has named His name is a member of this watch and each one has a great responsibility, first in guarding his own soul and second, the souls of others.

Jesus' own words give us much warning. Matt. 24:42, "Watch therefore for ye know not what hour your Lord doth come." Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Matt. 25:13, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

These and many more similar scriptures command each Christian to set a watch. To watch means to guard, to protect, to be

vigilant. What are we to guard against? Against the wiles of the devil, against false interpreters, against all things contrary to, and conflicting with the Eternal Word of God.

We are warned and at the same time commanded by Jesus himself that we are to be on the watch. As the guard at the tomb had a special duty, we, also have a special duty, which is to work out our soul's salvation. We should definitely be alert and awake to the false doctrines that are being taught today.

The time may not be too far off when Christ shall come again. Should we not be ready, we will not have the oportunity to bribe the Master as the guards bribed Pilate. Neither will we be able to have the death penalty removed through our failure to "Set The Watch" and continuing therein, eternal death will be pronounced upon us.

In setting the watch, we have several specific duties resting heavily upon us. Phillipians 2:12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out you own salvation with fear and trembling." Here one of our duties is to work out our own salvation. As a church, it is our duty to carry on where Jesus left off, when He says in Luke 19:10, "For the Son of man is come to seek and to save that which is lost." We are to be interested enough in others to be willing to teach them the plan of salvation and warn them to set a watch.

Today it is necessary that we be watchful. We must be awake to the deception and false doctrine being taught, else when He comes, we will be found asleep. Asleep to the things Eternal.

I Thess. 5:6, "Therefore let us not sleep, as do others; but let us watch and be sober!"

Thinking soberly of what it will mean on that day of judgment when each one must appear before the judgment seat of Christ, Paul wrote in I Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong."

May we Set The Watch and guard diligently while we have time and opportunity. We have a definite responsibility, same as the

guards at the tomb.

Box 117, Greentown, O.

THE LAST SUPPER

B. E. Kessler

The events connected with the passover and the last supper of our Lord, may be so clearly noted as not to be misunderstood, being definitely noted and named by the inspired writers.

Luke introduces the order of events by saying, "Then came the day of unleavened bread on which the Passover must be sacrificed," Luke 22:7. This was evidently about 6 p. m. of the 13th of Nisan, or the beginning of Nisan 14 as they kept Jewish time, by which the day closed and a new one began at about 6 p. m.

"And he sent Peter and John, go and prepare us the passover, that we may eat," Luke 22:8. Now note the time of day, about 6 p. m. of the 13th, or the beginning of the 14th day. As a matter of fact they could not have procured a lamb and gotten it ready to eat yet that night. Besides the lamb was not to be slain until about 3 p. m., the 14th, or about 21 hours later. This was now the beginning of the preparation day, Ex. 12:15; Jno. 19:14, 31, or day "on which the passover must be sacrificed" or slain.

The next event is noted thus, "Now when the even was come, he sat down with the twelve," Matt. 26:20, Mark 14:17. Some time after Peter and John had been sent, or in the evening (night) we find Jesus sitting at meat, not at the passover, with the twelve disciples; perhaps about 9 p. m. of the 14th day.

Matthew and Mark speak of His partaking of the loaf and cup. Luke explains a little farther by saying, "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper," Luke 22:19-20. Here "deipnon" supper is used and not "pascha" passover.

John comes forward and finishes up the account thus: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father . . . . He riseth from supper, and

laid aside his garments," Jno. 13:1, 4. Now there is no need for confusing terms here as some places the inspired writers use both terms "deipnon" and "pascha." Matthew and Mark use "pascha" only, for they speak only of the passover and of His eating with them, without using either word to denote the meal eaten.

Luke uses both words, for he wrote of the passover and the supper. When he speaks of the passover he uses the proper word "pascha" to denote it, and when he speaks of the meal Christ ate he uses the proper form of the word "deipnon" to denote it, making a clear distinction between the passover and the supper by using the proper and only words, to distinguish and denote them.

John tells us nothing about the passover, just merely mentions it incidentally and then only to state that the event, of which he speaks, took place before the passover. "Now before the feast of the passover "pascha," he riseth from supper "deipnon." Here we see that John, like Luke, uses both words but likewise makes a clear distinction between the passover and the supper. As we compare and figure the time we see that the meal was eaten about 9 p. m., Nisan 14th of the preparation day or 24 hours before the time to eat the passover.

Peter and John having prepared the passover, as far as it was possible for them to do up to this time, no doubt intended to complete the preparation on the morrow, nearer to the end of the preparation day.

After Jesus had instituted these ordinances, taught His disciples many things, and poured out His heart to the Heavenly Father in prayer, we find Him with His disciples in the garden of Gethsemane, across the brook Cedron, sometime after midnight. Judas leading a band of men and officers found Him there. After a few words with Him, Judas betrayed Him with a kiss, He was bound and lead away to a quick trial.

To Annas first, likely because of his age and experience over his son-in-law Caiphas, they hoped for a speedier conviction. This was perhaps about 6 a. m. as they could not begin legal proceedings before daylight.

He was soon rushed to Caiphas, Pilate, Herod and finally back to Pilate, where He was condemned to die because of fear of the mob.

His crucifixion took place about 9 a. m., of the preparation day, Nisan 14th, the day on which the passover must be sacrificed. "And it was the third hour, and they crucified him," Mark 15:25. Three hours later a pall of darkness enveloped them and lasted for three hours, "When the sixth hour was come, there was darkness over the whole land until the ninth hour," Mark 15:33.

Here at 3 p. m., Nisan 14th afternoon of the preparation day, the day and time on which the passover must be sacrificed, Christ our passover was sacrificed for us." I Cor. 5:7. Type and antitype meeting in point of time when, "Jesus cried with a loud voice, and gave up the ghost," Mark 15:37.

From the cross He was taken to burial, by Joseph of Arimathea and Nicodemus at perhaps 5 p. m., on this preparation day. "There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand," Jno. 19:42. It should be noted that this day was the preparation of the passover and not "of the Sabbath" as some say.

Up to this point the Bible gives consecutive history of the events of this memorable day, showing by matter of fact that He ate His last supper at the beginning of Nisan 14th. That He was arrested, tried, condemned, crucified, died and was buried; all on this same Nisan 14th, the Jews' preparation day, the day on which the pasover lamb must be sacrificed. Here the evangelists drop the subject, except for Matthew as we shall note.

If the Jews ate the passover at all that year, and many bible students think they did not, they ate it only a few hours later, perhaps 9 p. m. of Nisan 15, the feast day, a sacred day that followed the preparation day; for Nisan 14 closed at 6 p. m. and Nisan 15th was ushered in.

After the first night in the tomb is passed, Matthew takes up the subject again, thus: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we

remember that that deceiver said, while he was yet alive, After three days I will rise again," Matt. 27:62-63. From this we learn that Jesus was in the tomb on the day following the preparation day, the feast day, the sabbath, also the day the forepart of which was the legal time for the passover.

From all of these considerations it is definitely evident that Jesus did not eat the passover in the night of His apprehension but a simple meal or supper made memorable, sacred and holy because it was the last meal eaten with His followers on earth. It was a type of the first He will eat with them in glory, when it shall take its fulfillment in the marriage supper of Christ and His bride, the church. When He shall gird Himself again, and serve His people in the grand reunion of the Father's faithful children at last. Amen.

Goshen, Ind.

THE LIFE AND RESURRECTION OF CHRIST UNTO GLORY

J. F. Marks

When I think of the resurrection of Christ unto glory, surely He deserves the Home above. Let us draw our minds to His life on earth as recorded in the gospel. God was willing to send His only begotten Son to earth. Christ was willing to come and do the will of God even to suffer death on the cross for our redemption. It is marvelous to think how He carried out the will of God all through life.

Soon after He came to earth innocent and helpless as could be, His life was in danger through the evil heart of a king. God provided that He be moved to safety. When He was twelve years of age He was very much interested in His heavenly Father's business. Once He was absent from His earthly parents a few days and they were wondering where He was. After searching He was found in the temple, a great surprise, a young boy so deeply interested in the wisdom of God. His wisdom rated very highly for His age.

He grew from an obedient child to a noble Man true and faithful to God. He stood firm against all the temptations of satan. He showed great power performing many miracles. He

as a great teacher in Jerusalem and many other places. He called the twelve disciples to help Him in the Lord's work. We see that some people had great faith in Christ. He turned some peoples' sorrow in joy, halted a great storm, walked on the water and many other miracles.

We find, in the early life of Jesus, He already had enemies. His teaching did not please many people and some did not fear to raise words of opposition against Him. In spite of all the good He did for humanity He had very many enemies. Of the twelve disciples of Christ, one turned out to become a traitor by selling the greatest prize on earth for thirty pieces of silver. Then to think, in our day, many will turn Him down for much less.

When He realized His time on earth was nearing the end, He knew what He was going to go through with. His heart was heavy, he spent much time in prayer to God. I believe He realized the need of the help of God. As the soldiers approached Christ to capture Him, He did not resist them or try to escape. Let us think of the dreadful scene, a perfectly innocent person, as a captured prisoner to go on trial because of their evil, hateful hearts. He stood trial and was found innocent, with no fault in Him, yet He was condemned to die because of the many cruel enemies against Him. The record tells us: they mocked Him, put a crown of thorns upon His head, blindfolded His eyes and spit upon Him, and struck Him with their hands.

While He was nailed to the cross, being crucified, He asked God to forgive them. As He died there was an earthquake. Darkness appeared in the middle of the day and lasted about three hours. Christ's body was removed from the cross into a new sepulchre. His enemies feared His body would be removed from the sepulchre. They remembered that He said, after His body was destroyed in three days He would raise up. A huge stone was placed at the entrance of the sepulchre. Soldiers were there to watch and make sure that the body of Christ would not be removed. Another earthquake took place, the power of God was present, and an angel appeared. The soldiers

became as dead men. The stone was rolled away from the door. The body of Christ was resurrected from the grave.

After all this happened the terrible enemies of Christ persuaded the soldiers to deceive the people from the truth about the disappearance of Christ's body. "Up from the grave He arose, with a mighty triumph over His foes. He arose a victor from the dark domain and He lives forever with His saints to reign." Do we fully realize the great power of Christ, through God? After He suffered some of the cruelest treachery, yet He came back again with His disciples on earth. Man could not remove Him from earth, to stay, before He was ready to ascend into heaven to live with God.

He told the disciples, lo, I go to prepare a place for you, I will come again. He instructed them how to receive power from on High. Let us draw into our minds the willingness and great determination of the faithful disciples to go forward in the work of Christ, after He was missing in person. Today, if we truly accept Him, He will be with us in spirit. It is well for us to prove that we fully appreciate what Christ has done for us. Are we grateful enough that through Christ the way is open for us to be resurrected unto glory? There is no salvation without peace with God. The apostle Paul says as far as possible live at peace with all men. A great reward is promised to those who are persecuted for righteousness sake.

Regarding the suffering for righteousness sake, by the help of God we can endure all. Christ will go with us even through the valley and shadow of death. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust," Acts 24:15. "And shall come forth; they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation," Jno. 5:29. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," I Pet. 1:3. "For if we believe that Jesus died

and rose again, even so them also which sleep in Jesus will God bring with Him," I Thess. 4:14.

R. 1, Felton, Pa.

In proportion as the church becomes luxurious it will become feeble.—Parker.

NEWS ITEMS

OPPORTUNITY

Vienna, Virginia Congregation has an opening for Dunkard family of willing workers, write Lewis B. Flohr, P. O. Box 236, Vienna, Va.

APPRECIATION

Potsdam, Ohio
March 2, 1951

To the dear Brethren and Sisters of the Dunkard Brethren church and all others:

It is with the deepest gratitude of my heart that I write these few lines, to thank each and every one who has remembered me with beautiful cards and letters while I was in the hospital at Dayton and since I am at home.

It was on the 29th of January, 1951, as I went to go out for the mail that I slipped on the ice, at my front door, fell and broke my hip. They rushed me to the hospital and I was there three days before they operated on me.

It is wonderful what the good Lord has done for me and what He can and will do for all those who will put their trust in Him. Here is a chorus which is the very feeling of my heart:

I've anchored in Jesus
The storms of life I'll brave
I've anchored in Jesus
I'll fear no wind or wave
I've anchored in Jesus
For He has power to save
I've anchored in the rock of ages.

Now again I want to thank one and all for those beautiful cards, letters and gifts which I received from you. I am now able to sit up in a wheel-chair and am rapidly regaining my strength. My hip is healing very nicely and I think it will not be too long until I can be on crutches. I still crave an interest in your prayers that I may be fully restored back again to my health.

May God bless you, one and all, is our prayer. As ever your brother in Christ.

Joseph P. Robbins.

MINISTERIAL LIST

Please add the following to the Ministerial List in the Feb. first issue, Harman, Oscar Price, Industry, Ill., M. Editor.

MAILING LIST

We have just finished revising the Mailing List and all address labels should be correct up to March first. Please advise us of any errors. We would appreciate immediate notice of any change of address or discontinuance for death or any reason. Editor.

OBITUARIES

IDA J. TREESH

Ida J. Treesh, 86, passed away at the home of her grandson, S. Dale Ulery, in Elkhart, Ind., where she had made her home for 12 years, on Jan. 30, 1951.

She was the daughter of Moses and Minerva Wyland, born to them Jan. 10, 1865. In 1880 she was married to Aaron M. Treesh. Sister Treesh lived in Kosciusko and Elkhart counties all her life.

At an early age she became a member of the Church of The Brethren and when the Dunkard Brethren church was organized at Goshen, she and her husband, who was a deacon, were among the charter members. They served the church well in this capacity as long as Bro. Treesh lived. She remained a loyal member, though deprived of church fellowship because of ill health for several years, until death called her home. Bro. Treesh and one son, Moses, preceded her in death several years ago.

Surviving are one daughter, Mrs. E. E. Peffer of Elkhart; four grandsons; four great granddaughters; one great great granddaughter and two great great grandsons.

Funeral services were in charge of Bro. Floyd Swihart at the Goshen Dunkard church and burial was made in Elkhart.

Sister Maurine Carpenter.

BRUCE EDWARD REED

Infant son of Kyle and Mary Reed was born January 2, 1951. He passed away Jan. 6, 1951 at Iowa Lutheran hospital, Des Moines, Ia. His stay here was very short. His litle spirit, which will never know sin or sorrow, went back to God who gave it.

Just beyond life's gateway
Is a garden bright and fair,
Where again we'll meet our loved ones,
And there'll be no parting there.
"Precious darling," thou hast left us
Never to return again,
Ne'er to join our family circle,
Ne'er to unite the broken chain,
But in that celestial city
We will strive to meet again.

Short services were held at the Brandt Funeral home Sunday afternoon, Jan. 7, conducted by Elder Orville Royer. Burial was made in the Church of The Brethren cemetery, Dallas Center, Ia.

RESURRECTION

Wm. N. Kinsley

"If a man die, shall he live again?" Job 14:14. Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down. Seeing his days are determined, and thou hast appointed his bounds that he cannot pass. Man dieth, and wasteth away: yea, man giveth up the ghost, and here is he? I would not have

you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descent from heaven with a shout . . . . and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord," I Thess. 4:13-17.

"This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and Christ, and shall reign with him a thousand years," Rev. 20:6. But the rest of the dead live not, until the thousand years be finished. Rev. 14:13, "Blessed are the dead, which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Eccl. 12:14, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." I Cor. 15:22-23, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterward they that are Christ's at his coming." Now is Christ risen from the dead, and become the first fruits of them that slept. I Cor. 15:35. "Some man will say, how are the dead raised up? And with what body do they come?" Verse 38, "God giveth it a body as it hath pleased him, and to every seed his own body. V. 44, There is a natural, and there is a spiritual body. V. 45, And so it is written the first man Adam was made a living soul: and the last Adam was made a quickening spirit. V. 51, Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. But thanks be to God, which

giveth us the victory through our Lord Jesus Christ. What do we understand by the word, resurrection? A bringing back to life or consciousness. A new beginning, or renewal of life or action, a restoration, a revival. A rising up again. The process of changing from one state of existing to another.

Oh precious cross:
Oh glorious crown:
Oh resurrection day.
Then they who live shall changed be,
And they who sleep shall awake.

Hartville, Ohio.

KING WHO DIED AND LIVES

Lewis B. Flohr

In Gethsemane He prayed;
When the mob arrived, He stayed;
Who seek ye He said
To save all those He led.
They all left him and fled.
KING! Yet no place to lay His head.

Away with Him they cried:
He is not fit to live,
Nor eternal life to give.
He was condemned, betide,
But for them all He cried
Forgive them. Father, ere He died.

Joseph's new tomb was His grave,
Though rich, to Him he gave.
Him who asked the way of light,
That he might live aright,
Gave Joseph help that night,
Which was only just and right.

The tomb gave forth its treasure:
It was the great Lord's pleasure
To call him back to life
To save us all the strife,
Which surely had been ours
But for His eternal powers.

Come let us all rejoice
That His beloved voice
Calls us to make our choice
Of Him who came to reign
That Heaven we might gain
If He calls us not in vain.

Vienna, Va.

EASTER GLORY

Upon the wings of the morning light
Something is borne to the waiting earth,
Something that's new and strange and bright,
Waking the earth to a newer birth.

Breezes are blowing o'er hill and lea,
Flowers unfolding in bud and bloom,
Birds are astir in each nest or tree,
Valleys are bathed in a sweet perfume.

Over the meadows the sunshine lies
Tenderly brooding from zone to zone,
Carols are lifted to arching skies.
Chimes from the steeples are swung and blown.

Out on the mountains the wild flowers spring,
Far on the river the mist wreaths curl,
High up above us like great white wings,
The clouds sweep forth from their gates of pearl.

Ah, what is it—this glow in the air—
Gilding the bay tho, the skies were dim?
What is it thrills thro' the souls deep prayer,
This sense, in the heart, of a whispering hymn?

"Christ is arisen!" O, marvellous word
Speaking forever, thro' sounds and signs,
Lift thou soul, like a soaring bird,
Up where the light of the Risen One shines!

—Martha C. Oliver.
Sel. Martha I. Harman.
Industry, Ill.

RISEN INDEED

O earth, waken out of your slumber,
Lift up from the darkness your head!
O reeds, light your torches of umber!
O violets, spring from your bed!
Come up, robin, linnet and swallow,
The chorus triumphal to lead—
Proclaim over mountain and hollow,
The Saviour is risen indeed!

The pulse of the world beats with gladness,
No discord its peace can destroy;
The brooks leap in rapture of madness,
The skies gleam with transport of joy.
All Nature looks upward to Heaven,
Beyond the bright stars we may read
The message from Calvary given—
The Saviour is risen indeed!
Spring wakens, and dons her apparel
Of delicate shadings in green,
And birds as they tunefully carol,
Enliven the beautiful scene;
While, up from the valleys, now vernal,
The listening ear may give heed,
O hark to the tidings eternal—
The Saviour is risen indeed!

Ajar are the gateways of glory
The heavenly hills to adorn,
With rapture the grand Easter story
Is heard, on the beautiful morn;
The arches celestial are ringing
In anthems of gladness agreed
And angels to mortals are singing—
The Saviour is risen indeed!

Sel. Martha I. Harmon.

KINDNESS TO OTHERS

If we do good deeds to others and try to help them to live happier and better lives, by being kind to them, and by teaching them of the spiritual germ within themselves, we in that way sow the seed and God in his own way and time will make it grow. There is such a thing as mistaking Christian privileges for Christian attainments, and of imagining that we are what we ought to be simply because we know it. There is something in all hearts that can be reached—some chord that will give forth sweet music if we only have the skill to touch it.—Selected by Ruth Wilson.

THOUGHT NUGGETS

Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.—T. Cuyler.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart; never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.

Words carved over a mantel, "I am an old man and have had many troubles, but most of them never happened."

Sympathy is the golden key that unlocks the hearts of others—Samuel Smiles.

You are writing a gospel, a chapter each day; by deeds that you do, by words that you say; men read what you write, whether faulty or true. Say what is the gospel according to you?

No work in the world pays like mother work.

He who receives but does not give is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing.—Joshua Strong.

Real glory springs from the silent conquest of ourselves.

Men are born with two eyes. but with one tongue, that they may see twice as much as they say.—Cotton.

ADULT SUNDAY SCHOOL LESSONS

Apr. 1—Solomon's Dedication Prayer. I Kings 8:22-53.
Apr. 8—The People Worship God. I Kings 8:54-66.
Apr. 15—Solomon Encouraged to Be Loyal. I Kings 9:1-28.
Apr. 22—Solomon Entertains a Queen. I Kings 10:1-13.
Apr. 29—Solomon's Revenue and Splendour. I Kings 10: 14-29.
May 6—Solomon's Sin and God's Judgment. I Kings 11: 1-25.
May 13—The Rise of Jeroboam. I Kings 11:26-43.

May 20—Good Counsel Forsaken. I Kings 12:1-15.
May 27—Israel's religious unity destroyed. I Kings 12:16-33.
June 3—The Penalty for Disobedience. I Kings 13:1-34.
June 10—The Fulfillment of a Prophecy Against An Evil King. I Kings 14:1-20.
June 17—Because of Sin, God Permits Judah to be Invaded. I Kings 14:21-31, 15:1-8.
June 28—King Asa Turns Judah unto the Lord. I Kings 15:9-24.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 1—Twelve Apostles Sent Forth. Matt. 10:1-15.
Apr. 8—A Parable By the Seaside. Matt. 13:1-17.
Apr. 15—The Five Thousand Fed. Matt. 14:13-21.
Apr. 22—Christ's Power Over Nature. Matt. 14:22-36.
Apr. 29—Obedience Rewarded. Luke 5:1-11.
May 6—Do Good to Others. Luke 6:27-38.
May 13—Mother's Day. Prov. 31: 10-31.
May 20—The Rich Young Ruler. Matt. 19:16-26.
May 27—Raising the Widow's Son. Luke 7:11-17.
June 3—The Conversation at the Well. John 4:3-15.
June 10—The Great Physician. John 5:1-16.
June 17—Sight Restored to the Young Man. John 9:1-21.
June 24—Jesus in a Sad House. John 11:20-46.

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All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

Vol. XXIX April 1, 1951 No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TELL THEM

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you," Matt. 5 11-12.

We have a very important teaching of our Lord and Savior under consideration. He has promised many blessings for obeying this teaching. Notice our text, "Blessed are ye," "Rejoice, and be exceeding glad," "Great is your reward in heaven." What more would we want? With what effort are we trying to carry out this commandment?

This teaching is in line with so many of our Savior's teachings which require strict obedience to our spiritual nature in order to carry them out in our lives, rather than following our carnal desires. The carnal, natural human method we use, when men say any manner of evil against us, revile us or persecute us is to tell them, perhaps in no uncertain or kind terms.

Before we go too far into this subject we must be careful that it is "falsely" without which we are not promised these blessings. If it is true, if we have done wrong in word or deed, we should kindly take our admonition as a lesson and be careful not to make the same mistake again. Our human nature is apt to become angry even if we are told of our faults, we are slow to admit our mistakes. Our mistakes are stepping stones to something better, toward some accomplishment, if we take

them with the proper attitude.

However our human nature easily becomes angered when untruth or undeserving treatment is heaped upon us. "Be ye angry and sin not," Eph. 4:26. What good does anger do for us? How much better are we ourselves or how much have we helped the situation by telling them?

We are followers of Christ and should conduct ourselves, in word and deed, as Christ would under the same circumstances. Our desire should be to gain or be reconciled to our brother or even a neighbor or friend if the case be such. "Bless them that curse you, and pray for them which despitefully use you," Luke 6:28. Do good to them and pray for them rather than to speak to or condemn them with unkind words.

After we have been reconciled to our Creator by accepting and applying the blood of our Lord and Saviour, Jesus Christ and have washed away our sins in the ordinance of baptism; we need only to keep ourselves in the love of God by obeying His commandments and ordinances. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21.

STUDYING

Lewis B. Flohr

How do you study the Sunday school lesson?

Do you aim to locate it in time as well as place? Do you try to have in mind the particular point or place it occupies in the unfolding of God's plan for man's welfare?

What is your text book? You answer, "The Bible," of course. How do you think of the Bible? Do you think of it as having God as its fundamental subject?

"In the beginning God created the heaven and the earth," Gen. 1:1; these are the opening words of this great record. "The grace of our Lord Jesus Christ be with you all. Amen," Rev. 22:21, are the closing words. God is revealed in the Bible; it is our "source book" for things spiritual. The Bible opens with the statement of creation; it reveals the Creator. It closes with words of Him, in and through whom

God brings the history of man to its consummation and close. The Bible is the revelation of God; Father, Son, Holy Spirit; it is also the revelation of the duties and destiny of every human of all generations, beginning to end.

He is the light, "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he the power to become the sons of God, even to those that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth," John 1:9-14.

In studying the Bible, we should keep in mind that the only part of the Holy Scriptures in existence when Christ was here upon earth, was the Law, Prophets and Psalms, that is, the Old Testament. The New Testament books were not written until after Christ had completed his work on Earth, by returning to his Heavenly Home and His and our Father, ascending from the midst of his disciples on the Mount of Olives.

I think the plan of our Sunday school lessons one year from the Old Testament, and two years from the New Testament is very good. We live under the NEW, but it would be largely meaningless to us without the Old Testament as background, prophecy and forecast, and therefore proof, of the New Testament. For the Savior said to the fault-finding, criticing, questioning Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

In this year of Old Testament study, it is good for us to understand just where these events belong in the time from creation to the fulfillment of the promise of one who should save the people from their sins. We should learn the succession of outstanding events preceding the time covered by current lessons. Briefly, they are:

Creation.

BIBLE MONITOR

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Wickedness of man.

Re-peopling of Earth.

Babel, scattering of people on Earth.

Call of Abraham, Isaac, Jacob.

Going down into Egypt.

Release from bondage, Moses.

Wandering in Wilderness —Giving of Law.

Conquest of Canaan.

Time of the Judges.

First two kings; Saul, David.

In starting the study of any one of the Sixty-six books of the Bible, we may well keep in mind the five Ws, namely Who, Why, Where, When, What. Israel had gone down into Egypt, a small tribe; it came out a mighty people; they carried out the conquest of the promised land; they lived, every man a law unto himself, untaxed, and without paying tribute, except such times as they disobeyed the Law, that is, the word of God, when they paid tribute to their oppressors until they realized they had brought such conditions on themselves and called on the Lord for help. He sent them judges, or leaders to lead them to obedience, and incidentally, to freedom from oppression.

Finally, they cried out for a king; they wanted to be like other people. Saul, the first king, had God with him at first because he was walking with God. But he disobeyed God, fell from grace, died at the end of forty years reign, and his reigning house lost the kingdom to David.

After reiging seven years over Judah, David finally obtained the following and support of the other tribes, and thereby consolidated the kingdom, subdued its enemies, organized an order-

ly administration, and dying at the close of a forty years reign, left the throne to his son Solomon, son of Bathsheba. From this point the history of the Jewish kingdom is covered by the two books of Kings, which were, in the Hebrew text of the Old Testament but one book.

The compiler of these books, who refers to the records from which he obtained the material for them, had one purpose in mind: He was not concerned with the political history of the Jews, but their spiritual condition and welfare. The law as given by the fifth of the Mosaic books, Deuteronomy, was the compiler's guiding start, so to speak. He kept that law of the Lord in mind as he labored. In starting to study these Old Testament lessons, to get into the subject matter understandingly and thoroughly, just read the First book of Kings through as promptly as possible; this will give a good outline or framework for the study of the lesson texts as assigned.

Vienna, Va.

Faith is the vision of the heart. It sees God in the dark, as in the day.

STRONGER THAN SATAN

By Wm. Root

Perhaps the most of our dear brethren and sisters in our district have heard your unworthy servant speak from this subject, nevertheless, we believe there is a message in it for the entire brotherhood, therefore we pass it on. Our text is found in Eph. 6:10, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

If Paul felt the need for carefulness for the Christian soldier's equipment or "armor," to go out and meet the foe or foes of Satan in his day, surely we should feel the same today, for was there ever a time from Paul's day to the present, when the power of Satan was more manifest?

Furthermore we believe the words of Paul were written for our day, for us as it was for the day in which the apostle lived, for "All scripture is given by inspiration of God and is profitable."

As a theme or basis thought, we wish to speak

from the thought, Who is the world's greatest enemy? This question is very easily answered, by the student of God's Word, for it is unquestionally the devil. Looking at all the wicked rulers of the past, as well as the present day, you may call it faceism, communism or what not, it means when boiled down to one thing, the forces of Satan.

We then as Christians have a great war-fare, we are not fighting against human beings through a carnal warfare, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

We are fighting against Satan, he is our enemy, he has great power, power next to God, God has granted it so. Do you know the reason Satan is deceiving the world? It is because he is using human instrumentalities, he uses church members at times, to defeat the kingdom of God, professing Christians, who are living an unguarded life, so we find the world is reading their mistakes. Let us be careful of the same, the world is reading our lives, yours and mine. We are fighting the battle of King Emmanuel, let us have on the whole armor.

Another title for our subject, we give it "The Christian Soldier." Our text says, "Be strong in the Lord, and in the power of his might." God's power is stronger than Satan's, therefore the admonition of Paul, to the Corinthians, "Be strong," "Watch ye, stand fast in the faith, quit you like men, be strong," I Cor. 16:13.

We know that we as children of God contain a power, (from God) which is stronger than Satan's power. For the proof, turn to I Jno. 4:4, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." John has been speaking of the many spirits who had gone out, in the spirit of anti-christ, yet he assures the children of God that they have overcome them.

This reminds us of the story of a little boy, who came to his father, much in earnest and asked him, Father is Satan bigger than I am? Yes son, said the father, he is bigger than you

are. Is he bigger than you father? Yes my boy he is bigger than your father. The little boy looked surprised, so he thought again and then asked, Is he bigger than Jesus is? No my boy answered the father, Jesus is bigger than he is. The little boy smiled as he turned away and said, Then I am not afraid of him.

When God's Holy Spirit abides in us, "he that is in you," we need never to be afraid of Satan, "he that is in the world." For we have the greater power. So we should remember, manliness is required, courage, steadfastness.

Paul said to Timothy, "Thou therefore my son, be strong in the grace that is in Christ Jesus," II Tim. 2:1. We need strength against the enemy, for he is a wily fisherman, he has been, from Eden to the present time.

We need spiritual power, power to be strong, which gives us courage to rebuke sin, men of God have that power. God's prophet Micah realized that kind of power, no doubt, when he proclaimed, "But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin," Mic. 3.

God's Spirit has worked with God's people, ever since he had a people, nevertheless, He the Holy Spirit never came into one to abide continually, "as he that is in you" until Pentecost day. Nevertheless it was God's Holy Spirit which gave Micah power to prophesy against sin.

The Spiritual power, "that is in you," is mightier than physical forces, who profess all manner of modern weapons, Atom bombs included. Do you believe it? God can and will protect his children. If it be God's will that his children die of Atomic energy, glory to His name and they still can have the victory over sin.

Then too, God has power to bring his children through unharmed, if it is His will, remember Daniel in the lion's den, the Hebrew children in the fiery furnace, Paul at ship wreck, and others, will he forsake us if we are possessed of His Holy Spirit?

Zechariah said, "Then he answered and spake unto me saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by

power, but by my Spirit, saith the Lord of hosts," Zech. 4:6. Spiritual power requires Spiritual equipment, truly it is time to work, to have on the Spiritual armor.

Rom. 13:12, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light." "And that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed."

"He that is in you," who "is greater than he that is in the world," gives power of the word of truth, which tells us that a Godly life is needed, a righteous life is needed, not just a moral life. Remembering the words of Paul, "But let us, who are of the day be sober, putting on the breastplate of faith and love and for a helmet the hope of salvation." I Thess. 5:8.

We need the spiritual armor, to withstand the wiles of the devil, "resist the devil and he will flee from you." How resist him? By Jesus of Calvary. Jesus went to the cross, what for? To overthrow the work of the devil.

God had a plan, through the preaching of the gospel of the kingdom, Jesus preached it, sent his disciple preaching it, brought it on to us to preach. Let us be faithful to our task.

We are civilized, because of the gospel, the devil is the prince of power of the air, do you not feel his presence? He has the world charged, trying to destroy one another, trying to bring about the end of the age, trying to bring about false peace, by exercising the power of the devil. Can they do it? Let us resist him, the Holy Spirit is stronger than Satan.

Great Bend, Kans.

REDEEMED

W. C. Pease

"Christ hath redeemed us from the curse of the law," Gal. 3:12. And the apostle says, in the 12th verse, "The law is not of faith," again he says, "But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," Gal. 4:4-5.

We are made glad that we can have that faith, that Paul speaks about here. It brings us peace of mind, heart and soul. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ," Rom. 5:1. Also that we can be sons of God. "For as many as are led by the Spirit of God, they are the sons of God," Rom. 8:14

Yes, thank God that he has made it possible, for us to be redeemed from sin and the snare of the devil, by being washed in the blood of the Lamb. Redeemed man enjoys fellowship with God here, and will meet with Jesus and all the redeemed in the glory world, where sin and sorrow will be no more.

But we know that as long as we live here, there must be a constant warfare against the Spirit, and the Spirit against the flesh," Gal. 5:17.

The writer feels this responsibility, and must strive for mastery over self. And we know that in our own strength we would fail. The apostle Paul said, "I can do all things through Christ which strengtheneth me," Phil. 4:13. He also said, "I keep under my body, and bring it into subjection; lest by any means, when I have preached to others I myself should be a castaway," I Cor. 9:27.

Man in his natural state allows the flesh to dominate. The one who has been born again walks after the spirit, and overcomes the fleshly desires. We sing in that good song, A ruler once came to Jesus by night, to ask him the way of salvation and light; The Savior made answer in words true and plain, ye must be born again." Taken from Jno. 3.4.

On the day of Pentecost, after Peter had preached that powerful sermon; men were made to cry out, "What shall we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38.

We see from this as well as from other passages of scripture, that the Holy Spirit as well as all other of God's gifts, are obtained only through obedience to his word. If we have complied with these things we look forward to seeing and being with Jesus.

The apostle wrote, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words," I Thess. 4:16-18.

Quinter, Kans.

INJUSTICE

J. F. Marks

It has appeared to me that if all professing Christians would be guided by the Holy Spirit, the Spirit of truth, what a great change would take place in our day. I am taking this subject under consideration, asking God's help for a strong determination against it. It seems to me we are living in a day when many people do not understand or realize what injustice is.

I consider accusing someone for some untruth as a severe offence of injustice. To bring hardships to one's memory, in many cases, is worse than to inflict other punishment. Most of us, who are trying to build a good reputation for ourselves, realize it is very harmful to know personally of such actions taking place. When someone does not have any more consideration than to accuse us falsely, to our face, even before many people, I believe we have a perfect right and should raise our voices in selfdefense. Most of us realize we cannot prevent the false talk going on behind our back.

This is all a severe offense of injustice. Christians do not make a practice of this great evil. Unrighteous judgment, an act of injustice, is self-condemnation. Already in my boyhood days, I have learned of people who use their ideas and things they hear about others, to judge their fellowman and thus have committed serious offenses of injustice. Surely we should be careful that we do not charge anyone for an offense that we do not know for certain. It appears that in our day, much injustice comes through hatred and yet some people think it is fun. There are

many serious evils in the world that people are engaging in, no not Christians, who should be sorry for sin.

As we take a view of many things taking place in the world we find much injustice. We can look to Christ as a man of justice who rebuked the unrighteuos. "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit," I Pet. 3:17-18.

We may well look to the day of judgment as a day of justice, when injustice on the earth will be ended. Justice will be dealt out by the Almighty hand of God. Sad to know, many times we find professing Christians busy engaged in evil work. People who do not know wrong from right cannot judge righteous judgment. People who have not scriptural understanding often follow a pathway filled with injustice. The laws of our land stand as a protection to sensible people.

Sometimes there are professing Christians who drive reckless, causing people to live in fear who live along the city streets and highways. We should be thankful the most of the thinking people drive with reason. The apostle Paul commands us to respect the higher powers. Sometimes we find people so filthy as to be a hinderance to their health and that of others. The Christian life is a clean life. "An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked," Prov. 29:27.

Are we aware of the many things in life in which many professing Christians forfeit the example of Christianity. We may also look to improper dressing with pride as an emblem of injustice. "Blessed are ye, when men shall revile you, and persecute yo, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you," Matt. 5: 11-12. God promised a reward to the true and also a reward for the untrue.

The apostle Paul says to the Ephesians, "Neither

filthines, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God," Eph. 5:4-5. We should not believe there is salvation from destruction without peace with God. May we ever look to God for guidance in this day and stand opposed to the evil force of injustice.

R. 1, Felton, Pa.

DEATH

Clarence R. Gehr

While attending a funeral not so long ago I began to consider the frailty of man. The text that the minister used was, "Man that is born of woman is of few days, and full of trouble," Job 14:1.

Death—what is it? Quoting from Webster, "The state of being, in which there is total permanent cessation of all the vital functions, when the organs have not only ceased to act; but have lost the susceptibility of renewed action."

Why do we die? It is because of sin. "As by one man sin entered into the world. And death by sin; and so death passed upon all men, for all have sinned," Rom. 5:12.

When do we die? "The days of our years are three-score years and ten; and if by reason of strength they be four-score years. Yet is there strength, labor and sorrow; for it is soon cut off, and we fly away," Psa. 90:10.

Before we go too deep into the subject let us look at life for a little while. Much can be said about life, it's pleasures; as we go step after step through it. Jesus warns us as He says, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what you shall put on," Matt. 6:25.

When careful "about nothing," but committing all in prayer and supplication with thanksgiving unto God, the Apostles assures us that, "The peace of God which passeth all understanding shall keep our hearts and minds in Jesus Christ." When we commit our whole temporal condition to the wit of our own mind, we get int that unsettled state against which, Jesus exhorts

His disciples by saying, "Is not the life more than meat, and the body than raiment?" v. 25.

If God then gives and keeps the greater, the life, will He withhold the less, the food to sustain the body and raiment to clothe the body? Jesus continues on by saying, "Behold the fowls of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they," Matt. 6:26.

The argument is the greater to the less; but how rich in detail. The brute creation, void of reason, are not capable of sowing, reaping and storing; yet the heavenly Father suffers them not helplessly to perish; but sustains them without any of those processes. Will He see, then, His own children using all the means which reason dictates, for procuring the things needful for the body, looking up to Him at ever step of the way, and yet leave them to starve?

Life may be of length as God sees fit. The Psalmist says, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and is gone; and the place thereof shall know it no more," Psa. 103:15-16.

We look at death as a terrible enemy, and so it is, to the one who is out of Christ. The apostle Paul tells us, "If ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body ye shall live," Rom. 8:13.

If you do not kill sin, it will kill you. To the one who lives in the flesh and not in the Spirit, there can be no safety, no holiness, no happiness without Christ. No safety because all such are under the condemnation of the law. No holiness because such only are united to Christ who have the spirit of Christ. No happiness because to be carnally minded is death.

"Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not," Job 14:1-2. What is more wonderful than a tiny baby as it is born into the world? It is as a flower, pure and clean before God: but yet there is awaiting it, troubles on every hand, perplexities which seemingly cannot be

mastered.

With all the trials and tests that come to the true child of God, we can lift up our eyes toward the great beyond, "To that City which hath foundations whose builder and maker is God." The apostle Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," II Cor. 5:1.

"If a man die shall he live again?" Job 14:14. There is a hope that he shall, not in this present order of life, but hoping for that time when God shall call him forth out of his hiding place, the grave.

Again, "If a man die shall he live again?" Jesus says, "I am the resurrection, and the life; he that believeth in me, though he were dead yet shall he live," Jno. 11:25.

Dallas Center, Ia.

EXALTATION

C. F. Rush

Luke 14:11. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." In thinking of these simple expressions from Luke, I often wonder if the term is given due consideration in the light of the attitude manifested in the world these days. We also refer to Luke 18:11, "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." A self-righteous fellow is better than anyone else in his own opinion.

From what we understand about the early church, the plain commands were given more consideration and the respect for the members, each for the other, than is manifested later.

We recall one small man, Zacchaeus, who was anxious about the Lord's workings. He climbed a tree that he might see Him passing as the crowd was great. Would that more people to day would be willing to climb slick barked trees to see the Lord, instead of the way they do, without effort or anxiety.

We have known other small as well as large men of stature, who were large in thinking of righteousness and did things that counted

for good as at any other age and time. Informed, sincere ones will know how to meet others alike and keep on a common level with them.

As the story goes, I read about a young woman who was not well informed and after making an extended trip to Boston, ever after referred to the time she was in Boston. People do just such things as becoming elated and enthused about nothing, forgetting that God properly does the exalting, when it is necessary.

We will not be so concerned about proper working, above anything else, but will study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth. Phil. 2:9, "Wherefore God also hath highly exalted him, and given him a name which is above every name." So proper exaltation will be taken care of by the Almighty power.

Peru, Ind., R. 5.

If you are tempted to lose patience with your fellowmen, stop and think how patient God has been with you.

WHEN SHOULD WE GIVE THANKS

Beulah Fitz

Let us study together from Eph. 5:20, "Giving thanks always for all things unto God."

There are two classes of things which come to us. They are Good and Evil. We know that two great powers are at work in the world. The good is of God. The evil is of the Devil. Many things are given to us by God, they are good gifts. We should thank Him for them. Evil things are given to mankind by the evil one.

Satan influenced and encouraged Mother Eve to eat the forbidden fruit. Eve gave some to Adam. God did not want them to have it. Adam and Eve did not thank God for this fruit, because it was not given by him. It was the subtle serpent who deceived them.

I am trying to bring the thought that we are to give thanks to God, for the things which are given to us, by Him.

Let us think about Job. The Bible says, Satan smote Job with sore boils. Job was

not expected to thank God for his sickness, because it was Satan who had brought this suffering upon him. Sometimes we are called upon to suffer physically. At times it may be very severe. Of course we should never forsake God. He is looking on in tender compassion. He wants to give us a special blessing, when the trial is over. During our affliction and suffering let us ponder the following question. From whence cometh this evil thing? With Job it was from Satan. It would be mockery to make ourselves thank God for evil things.

Now let us think about the temptation of Jesus. He was tempted of the Devil. God was looking on in mercy, waiting for the proper moment, to send His angels to minister unto him. I do not recall any record of Jesus thanking God for the temptations. They were of the Devil.

To illustrate my point. I would like to take a lesson from family life. As the Bible says, "Every father knows how to give good gifts unto his children." The parent desires that the children express their thanks for the same. So let us suppose that there was a certain article which you were opposed to your son having. It would be harmful to him. You had warned him not to get it. Then one evening he came home with this forbidden thing. It had been given to him by an enemy of yours. What would you think of your son, if he came up to you, and thanked you, for that which was not given by you? And which you did not want him to have. I know what my father would have thought. It would be putting it mildly, to say, he would have been terribly disappointed, to find that his teachings were so badly misunderstood.

The Bible gives us record, and warning against many things which are not of God. I will mention a few of the kind of things which come from the Devil. Temptation and sin of many kinds. We are told to pray, that we be not led into temptation, but deliver us from the evil. These evil things are such as are common to man. And for which no one can give God thanks. I Cor. 3:3, Envyings, strife, division. Eph. 5:3-4, fornication, filthiness. Col. 3:5-9, unclean-

ness, inordinate affection, covetousness, anger, wrath, malice. These are called deeds of the old man. James 4:1, brings the thought, "From whence cometh wars, and fightings among you?" Whoever falls under these, or any such like sins, are filled with sorrow and remorse, and have need of forgiveness.

II Tim. 1:7, "God hath not given us the spirit of fear; but of power and of love, and of a sound mind." This verse is leading us away from the things which God has not given, and into the things He hath given. Every good gift and every perfect gift is from above. He giveth to all men liberally. He is able to do exceedingly abundantly above all that we ask or think. God giveth us richly all things to enjoy. Salvation is the gift of God. Eternal life is the gift of God.

I would like to help us to understand the "All things," for which we are to give thanks. God has so much in His infinite storehouse, of which He gives at His will. It reminds me of a very wealthy, earthly father. He gives so very much to his children. Other people looking on say, "He gives them everything." If a wealthy earthly parent can give so generously, how much more God giveth us richly all things to enjoy.

When we obey Col. 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." We will have much for which to give God thanks.

If we were capable of considering all the good gifts of God, we would exclaim with the Apostle Paul, Rom. 11:33, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Dallas Center, Ia.

NEWS ITEMS

GENERAL CONFERENCE

The Nazarene Camp Ground, designated as Lakeview Park, 7700 Antioch Road, Overland Park, Kans., has been secured for our 1951 Conference. This is located about 20 miles west of Kansas City, Kansas.

W. S. Reed, Locating Com.

FOXE'S CHRISTIAN MARTYRS

To any who may be interested, we have just received word that this book is available from The John C. Winston Co., Philadelphia, Pa. —Editor.

CHURCH MANUAL

The revised church manuel is just coming off the press. We plan to have ample copies for sale at the District Meetings of the First and Second districts. Others may secure a copy from the Secretary of the Publication Board, Paul R. Myers box 117, Greentown, Ohio. The price is 30 cents each. It will save time and postage if someone in each congregation will order for that congregation.

MECHANICSBURG, PA.

The Mechanicsburg Congregation met for quarterly council March 3rd at 2 p. m. Hymn No. 568 was sung and our elder, A. G. Fahnestock, conducted the opening services by reading John 15 and leading in prayer.

The visiting brethren made their report, all was well except a few of admonitions requested from our Elder. It was decided to varnish the two vestibules of the church-house. Brethren, Paul C. Weaver, Harry L. Junkins and Charles Jacobs were elected delegates to District Meeting.

Only 14 members were present but all was carried out in peace and harmony. We ask an interest in the prayers of all those who know the value of prayer, for our small group at this place. May the Lord direct us and give us the Divine Spirit to work together, is my prayer.

Harry L. Junkins, Cor.

PIONEER, OHIO

The Pleasant Ridge congregation expects to hold their June Love-feast June 16, 10:30 a. m. and Sunday, June 17. A hearty invitation is for all to attend these services.

We also have decided to hold our revival meetings the first two weeks of November, Nov. 4-18, 1951. Our evangelist to hold these meetings is Bro. Henry Besse of the Orion congregation, North Canton, Ohio. May we pray for him to be able to speak comforting words that might be the means of bringing some poor soul to their Savior and the church. May we as Christians pray for the success of these meetings, and we as a church might be closely knit together that love might abound and that some day we might be permitted to meet in the beautiful home above and meet those dear ones that have gone before.

How we should strive to gain that heavenly home. We should have our lamps trimmed and burning, and we should be up and doing as it looks as if we are close to the evening of the World. So when the Savior calls us we will be ready to meet him. How sad it would be if we msis heaven, so pray for all the churches that they might prove faithful and walk on that straight and narrow path that leads from Earth to Glory.

H. A. Throne, Cor.

WEST FULTON, OHIO

The West Fulton Dunkard Brethren met for regular quarterly council Dec. 9, 1950. Bro. Wm. Carpenter conducted the opening devotions by reading Psalms 19, and gave some uplifting thoughts, then led in prayer.

Our elder took charge, the first item of business was the election of officers as follows.

Elder Melvin Roesch was reelected as our elder; clerk and treasure, Bro. Edward Johnson, church chorister, Sister Alberta Armstrong, ass't., Sister Lucille Rupp; Monitor Cor., Sarah Roesch; Bro. Ellis Armstrong was re-elected as trustee; Sunday school supt., Bro. Chas. Leatherman, ass't., Brother John Carpenter; Secretary, Sister Orpha Beck, ass't., Sister Alberta Armstrong; chorister, Sarah Roesch, ass't., Sister Maxine Leatherman.

Teachers were elected for the classes.

We voted for our evangelist for the coming fall meetings. We voted to have the trustees to purchase a new furnace. Council was also held March 3, 1951 for the election of delegates for district meeting.

Remember our spring Lovefeast which will be May 19 and 20, we extend an invitation to all who can come and worship with us in these meetings.

Sarah Roesch, Cor.

PLEVNA, IND.

On March 10th, at 1:30 p. m., the Plevna Dunkard Brethren church met in regular council meeting. Hymn number 210 was sung and Bro. Emanuel Koones read Heb. 12: 1-24. Bro. Clarence Surbey led in prayer. Elder Elzie Weimer took charge of the meeting.

There was not much business to be taken care of. Delegates for District meeting were elected as follows: Bro. Elzie Weimer, Bro. Clarence Surbey and Bro. Emanuel Koones with Bro. Clarence Rush, Bro. Harley Rush and Bro. Levi Miller as alternates.

Minutes were read and accepted. Hymn number 451 was sung and Bro Clarence Rush led the closing prayer.

Almeda Lorenz, Cor.

SELF-EXAMINATION

Is my soul washed from all sin through the blood of Christ? Rev. 1:5.

If I die with sin on my soul can I go and be with Jesus? John 8:21.

Am I sanctified wholly? I Thess. 5:23.

Is my whole spirit, soul and body preserved blameless every day? Luke 1: 74-75.

Do I mediate in God's law days and night? Psa. 1:2, Josh. 1:8, Psa. 119:97.

Do I find it sweet to meditate of God? Psa. 104:34.

Are the meditations of my heart every hour acceptable to God? Psa. 19:14.

Do I love God with my whole heart, soul, mind and

strength? Mark 12:30.

Do I love my neighbors as myself? Mark 12:31.

Am I crucified with Christ? Gal. 2:20.

Do I bear about in my everyday life the dying of the Lord Jesus? II Cor. 4:10.

Is the life of Jesus made manifest in my every day life? II Cor. 4:11.

Is my daily walk perfect before God? Gen. 17:1.

Does my heart pant after God as the heart pants after the water brooks? Psa. 42:1.

Do I hunger and thirst after righteousness? Matt. 5:6.

Do I glorify God in my body and my spirit which are His? I Cor. 6:20.

Am I as kind and tender hearted as I should be? Eph. 4:32.

Do I speak only such words as will minister grace to the hearers? Eph. 4:29.

Do I pray as much and fervently as I should? Eph. 6:18.

Do I in lowliness of mind esteem others better than myself? Phil. 2:3.

Do I do all things without murmuring and disputing? Phil 2:14.

In the midst of a wicked world am I blameless, harmless, and without rebuge? Phil. 2:15.

Am I holy, unblameable and unreprovable in God's sight? Col. 1:22.

Am I as patient at all times as I should be? James 1:4.

Am I contented with my lot in life? Heb. 13:15.

Is there anything about me or in my life that has the appearance of evil? I Thess. 5:2.

Do I measure to the stature of the fullness of Christ? Eph. 4:13.

Do I set the Lord always before me? Psa. 16:8.

Do I travail in soul with Christ for the salvation of the world? Isa. 53:11.

Do I rejoice when men revile, persecute and say all manner of evil against me? Matt. 5:11-12.

Do. I glory in tribulation? Rom. 5:3.

Is my life wholly free from anxiety, fret and worry? Phil. 4:6.

Do I ever speak an idle word? Matt. 12:36.

Do I indulge in any vain and idle thoughts? Phil 4:8.

Am I daily growing in the knowledge of God? II Pet. 3:18.

Do I pray without ceasing,

rejoice evermore and in everything give thanks? I Thess. 5:16-18.

Do I do unto others as I would have others do to me? Luke 6:31.

Do I prefer others to be honored before myself? Rom. 12:10.

Do I love God' people to the extent that I would lay down my life for them? I John 3:16.

Do I dress as becometh a person professing to be God-like? I Tim. 2:9-10.

Do I speak all my words and do all my deeds in the name of Jesus? Col. 3:17.

Do I seek first the kingdom of God and His righteousness? Matt. 6:33.

Am I strengthened unto all patience with longsuffering and joyfulness? Col. 1:11.

Am I an example to all Christians in word, conduct, love, spirit, faith, purity? I Tim. 4:12.

Do I love money? I Tim. 6:10.

Do I owe any man anything, but love? Rom. 13:8.

Is my body, my life, a living, daily sacrifice unto God? Rom. 12:1.

Am I careless, indifferent and formal in my Christian life? Rom. 12:11.

Am I steadfast, unmovable and always abounding in the work of the Lord? I Cor. 15:58.

Am I merciful even as God is merciful? Luke 6:36.

Am I as separate from the world as Christ is from the world? John 17:16.

Am I filled with all the fullness of God? Eph. 3:19.

Am I filled with the fullness of Christ? Eph. 4:13.

Am I filled with the Holy Spirit? Eph. 5:18.

Sel. by Bertha R. Dorsey.

THE CHRISTIAN'S DAILY QUESTIONAIRE

1. Does my life please God?
2. Do I enjoy being a Christian?
3. Do I cherish in my heart a feeling of dislike or hatred for anyone?
4. Am I studying my Bible daily?
5. How much time do I spend in secret prayer?
6. How long has it been since I won a soul to Christ?
7. How long since I had a direct answer to prayer?
8. Do I estimate the things of time and eternity at their true value?
9. Am I praying and

working for anyone's Salvation?

10. Is there anything I cannot give up for Christ?

11. How does my life look to those who are not Christians?

12. Where am I making my greatest mistake?

13. Do I place anything before my Christian duities?

14. Am I honest with my Lord's money?

15. Have I neglected any known duty?

16. Is the world better or worse for my living in it?

17. Am I doing anything that I would condemn in others?

18. Do I have a clear conception of my place in the Lord's work?

19. What am I doing to hasten the coming of Jesus?

20. Am I doing as Christ would do in my place?

A BROKEN FAMILY

Note—This poem was found by Jennie Sponsellor's children. She stated that she had composed it herself. We feel that it would be helpful to others to read. The last verse looks as though it was written just a short time before she passed away.

Our family ties on earth are broken
God took our dear ones for a token,
So that we could ourselves prepare
To meet our loved ones over there.

The first to go was darling Fay,
God saw fit and took her away.
Her life was spent in serving God
And now she lies beneath the sod.

The next to go was Bracie dear
God saw fit and did not leave him here.
Sleep on dear children, take your rest,
God in His wisdom, knows all things best.

It was his will to be anointed,
He knew God's word, it was appointed.
That our sins would be forgiven
And have a home not made with hands in heaven.

I saw two precious stars that came from heaven down
But did not fall upon the earth or on the ground,
A whisper came to me, two stars are in your crown.
It made me strong, for Jesus and for heaven I am bound.

And there is still a feeble minded Brother
O children, be good, be kind to one another.
And He who cares and watches over you
Will care for Brother Vernie too.

And there are still three children more
Which, father and mother doeth so adore.
And how we wish them all God's speed,
We know that He will comfort them in time of need.

And when our life on earth is past
We can have a home in heaven at last

For our tears and heart-breaks will be o'er
And sit down with Jesus, Blessed Jesus, evermore.

We are going down the valley one by one,
Be faithful children, till your work on earth is done.
God's family will not be broken over there,
We can kneel around His altar there in prayer.

Father and Mother has done their best
To lead their children to Eternal Rest,
We hope our prayers are not in vain,
God who gives, will take you back again.

And now our home is full of sorrow
But we will wait for glad tomorrow;
Christ will come to earth again
With glad tidings for all men.

And when we give our last goodbye
Do not weep, do not cry;
And if you heed God's warning
Sometime we will meet and say goodmorning.

My earthly home I bid adieu
Dear children I say farewell to you,
I breathed my last so I'll say goodbye,
Someone called me, let me die.

WORDS

A careless word may kindle strife;
A cruel word may wreck a life.
A bitter word may hate instill;
A brutal word may smite and kill.
A gracious word may smooth the way;
A joyous word may light the day.
A timely word may lessen stress;
A loving word may heal and bless.

—Writer Unknown.
Sel. by Ruby Sowers.

'TIS BETTER

Bertha Inwood Michael

'Tis better to give a tiny flower
To one who can see and know,
Than to place a sheaf of roses rare
On their bier, to make a show.

'Tis better to say one loving word
To those who can hear what's said,
Than to make a speech of eulogy
After your friend is dead.

'Tis better to say or give one thing,
Or to do some little deed,
Than plan to do great ones some day
For those who are now in need.

'Tis better to do a thing today
Than to wait for future years;
To-morrow may be a day too late
And bring but regret and tears.

Sel. by Ruth Drake.

SENTENCE SERMONS

Some persons grumble because God placed thorns among roses; why not thank God because he placed roses among thorns?

Frowns, sneers, hardness are weeds that grow in the garden of human countenance. Pull those weeds. Plant flowers.

Tis sorrow builds the shining ladder up, whose golden rounds are our calamities, whereon our firm feet planting, nearer God. The spirit climbs, and hath its eyes unsealed.

—James Russell Lowell.

Long do we live upon the husks of corn, while 'neath untasted lie the kernels still.

The first duty of every Christian is to make sure that he lays no stumbling block in others' way.

Harvests that have been longest in ripening have often been the largest in yielding.

Oh, the comfort, the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts nor measure words, but pour them all right out just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then with a breath of kindness blow the rest away.

Although a friend may remain faithful in misfortune, yet not but the very best and loftiest will remain faithful to us after our errors and our sins.

If man could make a single rose we would give him an empire; yet flowers no less beautiful are scattered in profusion all over the world, and no one regards them.—Martin Luther.

The soul would have no rainbow, had the eyes no tears.

DO SOME GOOD DEED EVERYDAY

Do some good deed every day
And speak kind words along the way.
Sing a glad and cheerful song
For it may make some weak heart strong.

Help a brother bear his load,
O'er life's up-hill and dreary road,
With those who need—share every day
The blessings God has sent your way.

Seek, and you will always find
The sheaves of good to reap and bind,
There's something you can do or say
For Christ, the Master's sake each day.

Do some good deed every day
Then will the loving Master say:
"Your deeds wrought in My Name shall be
Recorded as done unto Me."

Sel., by Sarah Roesch.

BIBLE MONITOR

Vol. XXIX April 15, 1951 No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

INSTUCTIONS FROM THE OLD TESTAMENT

"Blessed is the nation whose God is the Lord," Psa. 33:12. Here we have a bit of definite instruction which has proven itself through the ages of Jewish history and which would be valuable instruction for any nation even in this present age. If God's word was strictly adhered to in this present age, the problems of the nations would never be as perplexing as it now is. This will apply to communities, families and individuals as well.

As we refer to the Children of Israel we would expect to find an exception to this rule. Were they not the first-born of God, His people set apart to be His very own? Yet we find the law of reward for strict obedience and the punishment for evil, being measured out to Israel just as uniformly as to any other nation.

True God is merciful and longsuffering but he requires fruits meet for repentance. "The Lord is very pitiful, and of tender mercy," Jas. 5:11. "Not willing that any should perish, but that all should come to repentance," II Pet. 3:9. Repentance is one of the weaknesses of man, he may see his wrong but is still unwilling to repent. If each of us had a more humble, repentant spirit we could easily get along together; in the home, church and community as well as among nations.

We can be thankful for the record of events of God's people as it is given in the Bible, for it not only gives their joys and their sufferings but also the causes for these events. "Righteousness exalteth a nation: but sin is a reproach to any

people," Prov. 14:34. We might refer to many instances to illustrate these points but from our present lessons we refer to the reign of King Solomon.

David had established a strong nation, that reached afar and extended as far as God had promised his forefathers. He had acquired the friendship and trade of the surrounding nations. Thus we find Solomon taking over the throne under very favorable circumstances and under the blessings of God. We find Solomon beginning his reign with God as their Lord amid unmeasurable blessings both temporal and spiritual.

Concerning marriage with those who were not Israelites we find these words, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, not his daughter shalt thou take unto thy son, for they will turn away thy son from following me, that they may serve their gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly," Deut. 7:3-4.

However, we find that Solomon, the king, disobeyed this comand of God many times and likely his subjects also did. What was the result? The household of Solomon and of others was lead into idolatry and soon the nation of Israel was lead into idolatry also. Were they destroyed suddenly as the Lord had said? Yes, that great, strong, wealthy nation was soon torn by strife, civil war and finally complete destruction.

God gave woman as a helpmate for man and so she has always been, if wisely chosen. But if chosen contrary to the word of God or through sin, she may be the ruination of both herself and companion. Solomon established a court that contained more of the extravagance and desires of this world than of the honor and glory of God.

We might sum up Solomon's life as an administrator, writer and poet "the Wisest Man that ever lived" but as an establisher of religion and morals "a failure." "Honor the Lord with thy substance, and with the first-fruits of all thine increase," Prov. 3:9. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee,"

Ex. 20:12.

We have refered to a few lessons that are very importandt for us as individuals, as as a church, to pay particular attention to if we wish to serve God and keep His commandments, even under an age of His tender mercy. "That which hath been is now; and that which is to be hath already been; and God requireth that which is past," Ecc. 3:13.

OPEN COMMUNION

J. D. Brown

"One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all," Eph. 4:5-6.

One faith represents one church. We might read it; one Lord, one Church, one aptism. Jesus said, upon this rock I will build my church; and the gates of gates of hell shall not prevail against it.

Paul speaking of the foundation of the church says it shall be built upon the apostles and the prophets, Jesus Christ himself being the chief corner stone, Eph. 2:20. "Other foundation can no man lay than that is laid, which is Jesus Christ," I Cor. 3:11.

Those scriptures call for one complete faith and practice. The children of God are all of one mind, and all speak the same thing, Phil. 1:27. Christ prayed for a oneness among His people, that they may be one, John 17:11. Christ and the Father were of one mind, they worked for the same cause. They were the Author and the Finisher of the great plan of salvation.

The people of God recognize the word of God as the perfect law of liberty. Every command is essential for the salvation of the soul.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him," I John 2:4. Sorry to say we have people by the thousands, who claim to know God, that keep very few of His commandments. I John 4:6, "We are of God: he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." According to this scripture, those that fail to hear the apostles do

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not even as much as know God. They are strangers to God.

II Thess. 1:7-8, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." This scripture should certainly convince us that it is necessary that we keep His commandments.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us," II Thess. 3:6. V. 14, "And if any man obey not our word by this epistle, note that man, have no company with him, that he may be ashamed." Rom. 16:17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them."

"Having a form of godliness, but denying the power thereof; from such turn away," II Tim. 3:5. Many have a form of godliness but deny the power thereof, they are ever learning and never able to come to the knowledge of the truth, lovers of pleasure more than lovers of God.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night," Psa. 1:1-2.

The man of God does not walk in the counsel of the

ungodly. He does not agree with his way of interpreting scripture. He does not stand in the way of sinners, he points the sinner to the lamb of God, which taketh away the sins of the world. We never find him seated in the seat of the scornful, we find him seated with the people of God.

The scornful are those that cometh not in at the door, but climbeth up some other way. Jesus calls them thieves and robbers, John 10:1.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," I John 4:1. The world today is full of false prophets, denying the Word of God. The real man of God never finds non-essentials in the gospels. He contends if we keep the whole law and offend in one point we are guilty of all. That would make the people of God sinners.

False prophets love the uppermost rooms as feasts, and the chief seats in the synagogues, Matt. 23:6. V. 13, "But woe unto you, scribes and pharisees, hypocrites for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." V. 27, "Woe unto you, scribes and pharisees, hypocrites for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness."

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ and no marvel; for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness," II Cor. 11:13-15.

Can the church oper her door and hold Open Communion, and invite disorderly brethren, those who cause divisions and offences contrary to the gospel of Jesus Christ? For the Church of Jesus Christ, to open her door and hold open communion, would be an injustice to those ungodly persons. Those folks are unworthy to partake of the broken body and spilled blood of our Lord Jesus Christ. "He that eateth and drinketh unworthily, eateth

and drinketh damnation to himself, not discerning the Lord's body," I Cor. 11:29.

If the church would open her doors and invite those folks, and bid them God's speed, she would disqualify herself. II John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God's speed, for he that biddeth him God's speed is partaker of his evil deeds." She would be eating and drinking unworthily, eating and drinking damnation to herself.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," II Cor. 6:17-18.

Poplar, Mont.

No one is useless in the world who lightens the burdens of it for anyone else.—Dickens.

We do not know how cheap the seeds of happiness are—or we should scatter them oftener.—Lowell.

WATCHMAN'S DUTY

Eldon Fahl

It is the duty of each and every child of God, to warn the wicked to flee from the wrath to come. If we fail, their blood will be required at our hands, as God said to the Prophet Ezekiel, Ex. 33: 1-9.

The purpose of this message is to warn sinners, and anyone not obeying all the commands of Christ, to flee from the wrath of God. I do not want anyone's blood to be required at my hands for the reason that the warning was not given.

Turn from your wicked ways and live, for God has no pleasure in the death of the wicked, Ez. 33:11. Who does the word wicked mean here? It means each and every man, woman, boy and girl, outside of Christ. God is not willing that any should perish.

The day of grace may soon be over. Where will you spend eternity? We will all spend it in one of two places, Heaven or Hell. No doubt everyone in America has heard or had the opportunity to hear, the Gospel of

Christ preached. If anyone has not, we are not living up to the name, Christian Nation.

What is the gospel of Christ? What is its purpose? The gospel of Christ is the glad tidings of good news of Salvation.

We have all sinned and come short of the glory of God. Sin is to blame for every known or unknown crime, disease and trouble in the world, past, present and future. God pronounced the death sentence upon sin, back in the garden of Eden. Now, since we have all sinned, we are all sentenced to death. Yes at its worst, a living death in Hell.

When someone in America, for example, commits a crime and the death sentence is passed upon him, we all know what happens. He is put to death, unless he is granted a pardon. If someone in such a case was offered a pardon and he would refuse it, would not we think him to be very foolish?

God has granted a pardon from the death sentence of which we are all warned. Yet sad to say, many choose death, instead of His pardon. Of course we have the right of choice. But our choice must be made before it is too late, which do you choose?

Jesus Christ, God's Son, died in your place and my place. God's death sentence is now placed upon Christ, if we accept His blood, for when He died He shed His blood for our sins. What is God's pardon for us? Now all you need to do, to receive the pardon and escape the eternal living death in hell, is to accept God's plan of salvation with Christ as our personal Savior. Our sins can be washed away, forgiven, and we will then be free from the judgment of God upon all sin. Accept Him, Jesus, your pardon, now. Do not wait, for we do not know how long God will permit us to live on this earth.

R. 1, Denver, Ind.

GIVE WHILE YOU LIVE

Ruth Drake

"Distributing to the necessity of saints; give to hospitality," Rom. 12:13. Not necessarily money but kind words and deeds. In our home life is it easy to speak the word of criticism while a well earned word of praise is

left unspoken?

A word of praise often means the difference between success and failure. Did the minister preach a spiritual sermon? Telling him so, will make it easier to prepare the next sermon. Have our young folks shown their loyalty to the church and her requirements? Let us help them to stand true, with a few words of encouragement.

If you had a kindness shown,
Pass it on.
'Twas not meant for you alone,
Pass it on.
Let it travel down the years,
Till in Heaven, the dead appears,
Pass it on, pass it on.

Jesus gave, in one way or another, every day of His ministry here on earth. Healing, inspiration and help was received by everyone who came in touch with Him. His supreme gift was Himself, that we might live.

In this world of unrest can we give of our inner peace to those with whom we come in contact? Showing them that God's gift, of His Son, has brought the only true happiness we can find in this life.

Pioneer, Ohio.

LET US BE HELPFUL

Ruth M. Snyder

I was very much encouraged when I read the editor's note in the Bible Monitor that the circulation of our little church paper was growing, that the paid subscriptions for 1950 exceeded any previous year. This fact makes us aware that an increasing number of people must be enjoying the Monitor. We are thankful for this, and may each one of you readers find the bread of life for your soul to feed upon. I also read that there were only twenty-five contributors of original material for the Monitor during the past year. These articles are fine and the selected material is good, but I think we can increase the good of the Bible Monitor if more people would contribute to its columns. When I read an article written by someone I know, it seems just a little more interesting than if I do not know him or her. I suppose that is true of other persons. Then, by taking that fact into consideration, do you not think that the Monitor would be more in-

teresting to a great number of people if more persons would contribute? I feel that it would be a help to our editor if more of you readers would write more gospel founded messages and send them to him for publication. It is not a great task to write, and it need not be long. I sometimes think I get more from a short article stating one scriptural fact than from the long and more complicated one. Both are good, and I feel that when we think this matter over we will willingly spend a little more time in our Lord's service by way of writing. Let us try!

There are so many ways in which we might be helpful. I have already mentioned one. Another is in visiting the sick, lonely, bereaved, aged, etc. Little favors done in kindness to help someone in the Lord's name, if it is only to give a drink of cold water or to sing a hymn, brings great reward both to the given and to the giver. Matt. 10:42. Happiness like an echo always rebounds to the one whom it came from. The happiest people I've ever seen were those who made others happy. I think every person who has had to face life can remember how a hearty handshake, a smile, a word of cheer, a visit with a friend has cheered them and given them a new lease on the life ahead. Everything seems to brighten.

Another way to help others, who are not near, is by writing encouraging letters, or even a card of cheer helps so much. We always like to hear from our friends in sickness or in health, but in sickness they seem to mean so much more.

These are a few thoughts I've been thinking on for sometime. They are small things. We realize there are big and expensive favors that we might be able to give occasionally, but these are small things we can give for the Master's service that do not cost money, but may mean much, much more. They affect all whom we meet each day of our lives. The many stars make the night sky beautiful, but the storm clouds soon hide them from view and make the night dark and dreary. I like to thing of each Christ-like deed as being another shining star in our Christian life. Let us strive to make our lives beautiful!

We have as our guide and example our Savour to show us the way, who went about healing the sick and afflicted, preaching the gospel to the poor, giving sight to the blind, making happy the broken hearted, and finally giving his earthly life to loose from us the yoke of sin, and to give us eternal life. Kind friend will you accept and live the WAY! The Book of Life is our guidebook, map, compass, sword, and shield. Read it, accept it, obey it, and let the Christ-life shine through you. You will then be a blessing to others and will not be turned away from the gates of gold, when the redeemed are taken Home by the One who died for us.

R. 2, Oakland, Md.

NEWS ITEMS

LOVEFEAST DATES

Pleasant Home, Calif.	Apr. 21
Kansas City, Mo.	Apr. 28
Bethel, Pa.	Apr. 29
Quinter, Kans.	May 5
Mechanicsburg, Pa	May 12
West Fulton, Ohio	May 19
Berean, Va	May 19
North Lancaster Co.	May 20
Orion, Ohio	May 26
Shrewsbury, Pa	May 27
Pleasant Ridge, Ohio	June 16

QUINTER, KANS.

The Quinter congregation plans to hold their Lovefeast on May 5-6, the Lord willing. There will be all-day services on both days. We invite all who can, to attend these meetings and may we all pray that they be a success.

Elma Jamison, Cor.

KANSAS CITY, MO.

The Kansas City Dunkard Brethren church met in regular quarterly council Friday evening, March 2, at 8:00 p. m.

Elder Isaac Jarboe read I Cor. 3:1-9, and commented on same. following with prayer. Elder Harry Andrews then took charge of the meeting. All business was taken care of in a Christian manner.

Our spring lovefeast will be held on Saturday, April 28, with all day services both Saturday and Sunday. We cordially invite all who can to come and be with us in these services.

May we all strive for a greater degree of holiness in this adulterous and sinful world.

Sister Bertha Jarboe, Cor.

BETHEL, PA.

The Bethel congregation held their regular council on Saturday evening, March 10th.

Opening devotions by Bro. W. S. Reed who read Eph. 4:1-32 and also led in prayer.

We had the reading of the minutes and some unfinished business.

We decided to discontinue midweek prayer meeting and have it on Sunday evenings. Second and fourth Sunday evening will be services at Milbach and the remaing Sundays will be prayer meeting.

The delegates for district meeting are: James Kegerreis, David Ebling and George Longenecker. Alternates are C. F. Weaver and Henry Kegerreis. Bro. Henry Kegerreis led in an earnest closing prayer and we say for closing, "Praise God from whom all blessing flow."

Sara Weaver, Cor.

NORTH CANTON, OHIO

The Orion congregation wishes to announce the selection of Bro. Hayes Reed of Modesto, Calif., to hold our fall evanglistic meetings, which he has kindly accepted to hold for us, the Lord willing. The dates set will be October 14 to 29. We ask of all who know the power of prayer for an interest in your prayers in behalf of these meetings.

Since our last writing we have had two more additions to our congregation who desire a closer walk with God, one by former baptism and one who had a taste of the good things of God and drifted away from our church doctrine but has found that the world has nothing to offer in security for safety of the soul, we are made glad for their decisions.

The road may seem hard,
The goal far away;
But to be ready when He calls
Is to walk with Him day by day.

But to put off till tomorrow
What should be done today,
May mean not to hear Him
When He comes by your way.
So stop, look and think today,
For tomorrow may be too late;
If your desire is to enter
In through that great Heavenly gate.

Alvin Silknitter, Cor.

GOSHEN, IND.

On Friday evening, March 16th, we met in our regular quarterly council. The meeting was well attended. Bro. Floyd Swihart opened the meeting, reading I Cor. 1, commenting on same and led in prayer. Bro. Gunderman then took charge. Some unfinished business from the last council was disposed of and plans for District meeting were next in order. The deacon brethren and their companions were appointed to take care of the needs of District meeting and Bro. Floyd Swihart, Bro. Harry Gunderman and Bro. John Wallace were selected as delegates with Bro. Albert Pletcher, Bro. Roy Swihart and Bro. Wesley Priser as alternates.

The selecting of an evangelist for our revival in the fall was then taken up and an offering lifted of $13.65. The treasurer report was read and accepted.

We are looking forward to meeting all who can come to the District meeting and hope much good may be derived from it.

On Sunday evening, March 18th, Bro. and Sister Kyle Reed were with us, giving us a lecture on their work in China and also showing slide pictures to illustrate it.

It was an inspirational meeting, with a very attentive audience, and should be the means of strengthening many of our young men who may yet be called into service.

The church can well be proud of young people who gave of their life so generously and the Lord will surely richly reward them for their work in spreading the gospel and their help in aiding and instructing those, our neighbors.

The roads having been bad and much sickness through the winter, our attendance was lessened but it is encouraging to note a steady increase since the weather conditions are better.

Bro. Minor Leatherman and wife were with us on March 11th, having been shut in all winter and he gave us a fine sermon on "Non Resistance." Bro. B. E. Kesler has just passed his 90th birthday and rejoices every time he is present at service which is nearly every one.

The writer having been absent from services since Nov. because of two operations, feels very deeply the strong cord binding those of our brethren with us and deeply appreciates the many prayers, cards and floral gifts given me while at home. Since I am able to go to church again, I can truly say with David "I was glad when they said, let us go unto the house of the Lord."

Yours in Christian love,
Sister Maurine Carpenter, Cor.

CERES, CALIF.

The Pleasant Home Dunkard Brethren church held their quarterly council March 9, 1951.

With the reading of Galatians 3 by Bro. W. E. Bashore, the meeting was opened for business, with Elder Clyde Shultz officiating.

Several items of business were taken care of in a Christian manner. It was decided to build on to the church, so we would have more class rooms. It always makes us feel good to add on to the church. If only more souls would realize the value of giving their hearts to the Lord so we would have to keep enlarging our church.

We are planning to hold our love-feast April 21st, if it is the Lord's will. We would be glad for any of the brethren or sisters that could, be with us at this time.

May we all live our lives in such a way that we will not be ashamed when we see our Lord face to face.

Doris Byfield, Cor.

OBITUARIES

IDA MAY CAYLOR

Sister Ida May Caylor, Waterford, Calif., departed this life on Thursday, March 15, 1951, at the age of 67 years, 10 months and 10 days. She is the wife of Eli H. Caylor and the mother of the following children: Mrs. Dale Mjoberg, Waterford, Calif., Mrs. J. L. Felder, Chowchilla, Calif.; Mrs. Dan Zapalowski, Amarillo, Texas; Hershel Caylor, Elks City, Okla.; Mrs. Stella May Root, Modesto, Calif. She had one sister and three brothers, all from Dalhart, Texas. ten grandchildren, ten great grandchildren; and many friends and neighbors.

The funeral was held Sunday, March 18th at the Dunkard Brethren church in Ceres, Calif. Interment at the Wood Colony cemetery, conducted by Bro. W. E. Bashore and Elder Clyde Shultz.

Farewell dear mother, sweet thy rest, weary with years and worn with pain. Farewell till in that happy place we shall behold thy face again. It is ours to miss thee, all our years and tender memories to keep. Thine in the Lord, to rest for us, He giveth His beloved sleep. 'Twas hard to part with mother dear, no more to see her here, yet we rejoice, since God knows best, in heaven with angels fair. May our names be written there.

Sadly missed by her husband and children.

Doris Byfield, Cor.

TAKING CARE OF THE YOUNG MEMBERS

(This article appeared as an editorial in the Brethren Teacher's Monthly for Nov. 1911. It is believed to be well worth reprinting, and its message as much needful now as when first written. Sunday school workers: read, think, act.)

One of the most difficult problems in the church work of today is how to take care of the young members of the church. Amusements, fashions, worldly pleasure and a thousand other sinful things are sapping the very life out of the church these days. We can close our eyes and deny the fact, but it remains true however; and these things keep despoiling much that is fair in the church. Young men and women, members of the church are falling under the temptations of satan, to our right and to our left, by the scores. They do not all withdraw from the church. In some cases it seemingly would be better if they did.

The question that confronts everyone who is interested in the welfare of the church and of souls is, how can we take care of our young members and save them for the service of the Lord? The question is a grave one, one that is not very readily answered. One thing is certain—we cannot change the spirit of the times, we must devise plans to cope with the situation as it is. It is no use setting down and wishing that things were different; they will only grow worse while we are thus wasting our time.

The editor feels quite sure that the Sunday school has never done its part in taking care of the young members of the church as it should and as it could. In many places the Sunday school is a profound failure, so far as being of any particular help to the church is concerned. The officers and teachers act as if they sustained no

particularly near relation to the church. They do their work about the same as they would do it if there were no such institution as the church. This is wrong and needs to be remedied, and unless is its remedied, such a school will finally be more of a hurt than help.

We are inclined to believe that the Sunday school can do more in the way of helping to take care of the young members than many of us have ever thought it could. In fact it is one of the largest factors in this work, if it will but do its duty. In the first place, every Sunday school teacher ought to inculcate a spirit of love and loyalty to the church in the hearts of his pupils. This can be done by frequently and properly dropping a word in favor of the church and what it stands for. In other words, talk the church up, talk it up in no uncertain tones, either. The teacher who loves the church as Christ loved it, will be very sure to lead his class in this same love. In the next place, every teacher ought to teach carefully and positively the doctrines of the New Testament. There are too many teachers who cringe at the idea of doctrine. They do not like it, they do not like to teach it, conseuqently the pupils in their class have nothing to which to anchor themselves intelligently.

It takes a broader and stronger Bible teaching to hold young people in a church that is true to New Testament commandments than in any other. The reason is, that we stand for a religion that demands a clearer separation from the world and its ways than do most others. We carry this principle of separation into the clothing we wear, the manner in which we spend our time and money, places we go and things that other churches pay practically no attentin to at all. This very fact makes it imperitive that we teach our young people those doctrines of the New Testament that deal with separateness from the world. If we do not do this, we cannot hold our young people as a body in the church.

The minister in the pulpit cannot do all this teaching. He can only do his part. If he is the only one that does it, the young people will soon think he is merely radical, an "old fogy," or something else, who knows? There

must be cooperation in this teaching, and the Sunday school must not dodge its responsibility in the work. We come straight at you now as teachers. Are you doing your part in talking up the church to your class? Are you teaching those doctrines and principles of the New Testament that set forth the demands of God for separateness from the world, or are you shirking your duty in these things? If you are not doing your duty, may God have mercy upon you. You will need mercy, and need it badly, before you pass the judgment throne.

We say it without fear of successful contradiction, that the greatest need today in the church is the teachers who will teach the whole Gospel of Jesus Christ, teach it without fear or favor, teach it as it ought to be taught, wisely and discreetly, positively. We are badly in need of teachers who teach the doctrine of nonconformity to the world as it is set forth clearly in the Gospel. Whenever our teachers get at this work in a way that makes their teaching sound precisely like the teaching of Christ and His apostles, we will have much less loss in the ranks of the young people. The trouble is there is a good deal of winking at sin and sinful practices, even in the churches.—From Vol. 6. No. 4. Sel. by Geo. Studebaker.

CUSTOMS

Wm. N. Kinsley

Jer. 10:3, "For the customs of the people are vain." Job 35:13, "Surely God will not hear vanity, neither will the Almighty regard it." Isa. 14:27, "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Eph. 1:11-13, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will that we should be to the praise of his glory, who first trusted in Christ . . . in whom also after that ye believed, ye were sealed with that holy spirit of promise."

Eph. 3:11, "According to the eternal purpose in Christ Jesus our Lord." "That

Christ may dwell in your hearts by faith. The Lord, Jesus Christ, came not by chance, custom or habit. He came for a noble purpose, to do His Father's will and to save humanity. Heb. 10:9, "Then said he, lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." We have people today who think they are saved by grace even though they continue in their old customs, fashions and styles of the world.

Rom. 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." I Pet. 1:13-14, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance."

I et. 3:3, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." I Tim. 2:8-9, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting, in like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." I Pet. 5:5, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Prov. 6:16-19, "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption. The apostle Paul gave us good advice for our daily customs, Acts 24:16, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

I John 2:15-16, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

II Tim. 1:7, 9-10, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." He worketh His own will and purpose. Who can disannul it?

John 4:23-24, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." Still some people think they are saved by grace and there is nothing more for them to do. Acts 1:8, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." These are Jesus' parting words. They had a duty to perform while here in this world.

Some think, if they wear a uniform designed by man, that is all they need to do. Custom will not save us. It takes a living sacrifice. Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It took the spilled blood of our Lord on Calvary's cross to save sinners, to atone for the sins of humanity. What a great sacrifice it took to redeem us. Must Jesus bear the cross alone, and all the world go free? Drops of grief can never repay the debt of love we owe.

The word custom meaning: An established manner. A continual practice set forth by men. An habitual practice. All customs are not a leading factor to salvation. When Jesus said

while on the cross, "It is finished," this finished all the types and shadows of the ceremonial law. We now are under a day of grace directed by the Holy Spirit.

I Cor. 2:2, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." Your faith should not stand in the wisdom of men, but in the power of God. He that glorieth, let him glory in the Lord. Our sufficiency is of God. The letter killeth but the spirit giveth life.

HYMN

In the cross of Christ I glory,
Never shall the cross forsake me;
Light and love upon my way,
Joys that through all time abide.

Hartville, Ohio.

THE RESURRECTION

The Christian church rests upon two great and fundamental truths: the death of Jesus for our sins, and the resurrection of Jesus Christ from the dead.

Paul asked King Agrippa: "Why should it be thought a thing incredible that God should raise he dead?"

God has made man from dust, and when he sinned he returned to dust. When the time comes God will call him from the dust to judgment.

There are two distinct resurrections, because there are two classes of people to be raised.

Jesus says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John 5:28-29.

God has life in Himself, and all life comes from God, but there is a natural life and also a Spiritual, divine life.

God made Adam in His own image and likeness; a living soul; and placed him in the garden of Eden, with his bride, in sinless perfection and within reach of the tree of life. No one can describe the beauty and wonders of Eden nor the joy of sinless innocency in the presence of God.

When Satan belied our first parents, they disobeyed God, they died a spiritual death, and all their offsprings became children of disobedience, with the

penalty of death resting upon them.

Would God give Adam another chance to resist Satan and keep God's commandment? Would God plant another Eden for him, take away his sinful nature, and restore his innocent and divine nature in fellowship and peace with his Maker? No, God is Love, but He is also just. He said unto Adam: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return," Gen. 3:19.

Human nature can never be made good enough to meet God. Something needed to be done that only God could do. Praise His holy Name, He did something marvelous. God sent His only begotten Son, the second Adam, to lay the foundation of a new creation. Here was the head of a new race, One who always did the will of His Father. He overcame Satan in the temptation in the wilderness, He took upon Himself all the sin and shame of the human race, and suffered the penalty of death for it all, upon the cross of Calvary. He arose from the dead, because sin and death had no dominion over Him. He revealed God the Father of the new divine creation with eternal life abiding in those who are born of this divine parentage.

Those who receive Christ by faith are baptized into Him, become members of His body, and will have part in the first resurrection. Paul says He will raise those that are His at His coming, I Cor. 15:23.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," I Thess. 4:16-17.

This Jesus, the Head of the new creation, controls the aim, the collective purpose, the will and activity of His body, His bride, and is able to keep her from falling, and to present her faultless before the presence of His glory with exceeding joy.

This new creation will inherit the new heaven and the

new earth, the eternal paradise of God.

Sel. by Harry L. Junkins.

CHRISTIAN LIVING A, B, C's

"Abstain from the appearance of evil."
"Be not conformed to this world."
"Casting all care upon Him."
"Do good unto all men."
"Enter ye in at the strait gate."
"Fear God and keep His commandments."
"Go ye . . . . and teach all nations."
"Hold fast that which is good."
"In every thing give thanks."
"Judge not that ye be not judged."
"Keep yourselves in the love of God."
"Love your enemies."
"Mind not high things, but condescend . . . "
"Not slothful in business."
"Overcome evil with good."
"Pray without ceasing."
"Quench not the spirit."
"Redeeming the time."
"See that ye walk circumspectly."
"Trust in the Lord."
"Use not vain repetitions."
"Visit the fatherless and widows."
"Worship God."
"Examine yourselves."
"Yield yourselves unto God."
"Zealous of good works," and read your Bible often.

—By F. M. Warkle.
Sel. by Ruby Sowers.

EXAMPLE

I'd reather see a sermon
Than hear one any day,
I'd rather one should walk with me
Than merely show the way.
The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing,
But example's always clear.

And the best of all the preachers
Are the men who live their creeds,
For to see the good in action
Is what everybody needs.
I can soon learn how to do it,
If you'll let me see it done;
I can watch your hands in action,
But your tongue to fast may run.

And the lectures you deliver
May be very wise and true;
But I'd rather get my lesson
By observing what you do.
For I may misunderstand you
And the high advice you give,
But there's no misunderstanding
How you act and how you live.

Selected by Sister Stump.

"I WILL"

Our God is not only the great

"I Am," who is, who knows, who cares, but He is also the great "I Will," as shown by the following scripture passages, and what a wealth of Comfort they contain in the light of II Cor. 1:20 and II Peter 1:4.

I will bless Thee, Gen. 12:2.
I will not fail thee, Josh. 1:5.
I will heal Thee, II Kings 20:5.
I will guide Thee, Psa. 32:8.

I will instruct Thee, Ps. 32:8.
I will teach Thee, 2 Kings 20:5.
I will deliver Thee, Psa. 50:15.
I will satisfy, Psa. 132:15.

I will help Thee, Isa. 41:10.
I will strengthen Thee, Isa. 41:10.
I will uphold Thee, Isa. 41:10.
I will hold Thine hand, Isa 42:6.

I will not forget Thee, Isa. 49.15.
I will comfort Thee, Isa. 66:13.
I will forgive, Jer. 31:34.
I wil lrestore, Jer. 30:17.

I will be your God, Ezek. 36:28.
I will put my Spirit within you.
I will—save you, Ezek. 36:27, 29.
I will, love him, John 14:21.

I will manifest myself, John 14:21.
I will come again, John 14:3.
I will sup with him, Rev. 3:20.
I will give Thee a crown of Life, Rev. 2:18.

—Victory Tract League.

LET US BE KIND

Let us be kind;
Life's maddening, treach'rous trail is long and lonely.
We need exchange of understanding only
To ease other hearts, enrich our own,
We may well be kind.

We cannot know the grief that men may borrow,
We cannot see the souls' storm-swept by sorrow;
But love can shine upon the way today, tomorrow;
So, let's be kind.

A tender word, a smile of love in meeting,
A melody of hope to the entreating;
A glimpse of brotherhood while life is fleeting:
Let us be kind.

Let us be kind;
Around the world the tears of men are falling,
And for the love and lost their hearts are calling:
Let us be kind.

To age and youth let gracious words be spoken,
On rack of fate so many lives are broken;
They give in vain who give no tender token,
Let us be kind.

The flowers are laid, too late, on quiet breasts,
The sunset tints will soon be in the west,
Be always kind.

And when the angel guides have sought and found us
We'll know that, like the blessed souls around us—
We have been kind.

—Lawry O'Day.
Sel. by Ethel Beck.

THIS MOMENT!

By Annie Johnson Flint

He's helping me now—this moment,
Though I may not see it, or hear;

Perhaps, by a friend far distant,
Perhaps by a stranger near.
Perhaps, by a spoken message,
Perhaps by the printed word
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most;
Perhaps, by a single angel,
Perhaps by a mighty host.
Perhaps, by the chain that frets me,
Or, the walls that shut me in;
In ways that I know and know not,
He keeps me from harm, or sin.

He's guiding me now—this moment,
In pathways easy, or hard;
Perhaps, by a door wide open,
Perhaps by a door fast barred.
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go, or stand;
Perhaps, by a plan accomplished,
Perhaps when He stays my hand.
Perhaps, by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.

Sel. by Ethel Beck.

My life is but the weaving between my Lord and me;
He chooses all the colors and works on steadily.
Oftimes He weaveth sorrow,
and I, in blinded pride,
Forget He sees the upper, and I the underside.

Not till the loom is silent, and the shuttles cease to fly,
Shall God unroll the fabric, and show the Unknown Why.
The dark threads are as needful in the weaver's skillful hand,
As the threads of gold and silver in the pattern He has planned. —Author Unknown.

Sel. by Ruth Drake.

I know a song, the sweetest song,
That mortal lips can frame;
Its music throbs with Heavenly love,
Its notes of joy proclaim
A matchless Name, a holy Name,
'Tis Jesus, Jesus, Jesus.

I know a Cross—eternal Cross—
The Cross of Calvary;
And One I know whose arms of love
Were outstretched willingly
Upon that Tree for you, for me,
'Twas Jesus, Jesus, Jesus.
I know a life, the victory life,
'Tis better every day,
Whose love is pure, whose joys endure,
It gives me strength to say
I'll watch, I'll pray, I'll live each day
With Jesus, Jesus, Jesus.

SENTENCE SERMONS

Forgiveness ought to be like a cancelled note—torn in two, and burned up, so that it can never be shown against one..—Henry Ward Beecher.

The less we know of a subject, the more we think we know, and the more we learn, the more we realize how little we know about it. Martin Vanbee.

His heart was as great as the world, but there was no

room in it to hold the memory of a wrong.—Emerson.

A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expenses of anger, the cost of hatred, the waste of spirits.—Hannah More.

And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake hath forgiven you.—Ephesians.

When wealth is lost, nothing is lost; when health is lost, much is lost; when character is lost, all is lost.—Old German Proverb.

Therefore, come what may, hold fast to Love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness.—W. Robertson.

Stars may be seen from the bottom of a deep well when they cannot be seen from the top of high mountains. So are many things learned in adversity which the prosperous man dreams not of.—Spurgeon.

Wrong conduct is far more powerful to produce erroneous thinking, than erroneos thinking to produce wrong conduct.—J. S. Kieffer.

If radio's slim fingers can pluck a melody from night, and toss it over continent and sea; if songs like crimson roses are culled from the blue air, why should mortals wonder if God hears prayer.

If thou art blest, then let the sunshine of thy gladness rest on the dark edges of each cloud that lies back in thy brother's skies.

A slip of the rose may take root, and bring forth a bloom to give peace to the soul. A slip of the tongue may take root, and bring forth a thorn that will torture the soul.

ADULT SUNDAY SCHOOL LESSONS

Apr. 1—Solomon's Dedication Prayer. I Kings 8:22-53.
Apr. 8—The People Worship God. I Kings 8:54-66.
Apr. 15—Solomon Encouraged to Be Loyal. I Kings 9:1-28.
Apr. 22—Solomon Entertains a Queen. I Kings 10:1-13.
Apr. 29—Solomon's Revenue and Splendour. I Kings 10: 14-29.
May 6—Solomon's Sin and God's Judgment. I Kings 11: 1-25.
May 13—The Rise of Jeroboam. I Kings 11:26-43.

May 20—Good Counsel Forsaken. I Kings 12:1-15.
May 27—Israel's religious unity destroyed. I Kings 12:16-33.
June 3—The Penalty for Disobedience. I Kings 13:1-34.
June 10—The Fulfillment of a Prophecy Against An Evil King. I Kings 14:1-20.
June 17—Because of Sin, God Permits Judah to be Invaded. I Kings 14:21-31, 15:1-8.
June 28—King Asa Turns Judah unto the Lord. I Kings 15:9-24.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 1—Twelve Apostles Sent Forth. Matt. 10:1-15.
Apr. 8—A Parable By the Seaside. Matt. 13:1-17.
Apr. 15—The Five Thousand Fed. Matt. 14:13-21.
Apr. 22—Christ's Power Over Nature. Matt. 14:22-36.
Apr. 29—Obedience Rewarded. Luke 5:1-11.
May 6—Do Good to Others. Luke 6:27-38.
May 13—Mother's Day. Prov. 31: 10-31.
May 20—The Rich Young Ruler. Matt. 19:16-26.
May 27—Raising the Widow's Son. Luke 7:11-17.
June 3—The Conversation at the Well. John 4:3-15.
June 10—The Great Physician. John 5:1-16.
June 17—Sight Restored to the Young Man. John 9:1-21.
June 24—Jesus in a Sad House. John 11:20-46.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MOTHER

She is our dearest friend on earth,
She shares our sorrows and our mirth,
We find no words to tell the worth,
Of Mother.

Who, when our friends all prove untrue,
And we are feeling sad and blue,
Who is it then that comforts you?
Dear Mother.

And when confined to our bed,
She gently bathes our aching head,
And for us tears of love doth shed,
Sweet Mother.

She teaches us from day to day,
To put our trust in God and pray
For Him to guide us on our way,
Our Mother.

And when at last God calls her home,
And we are left all alone,
Oh, sad and dreary is our home,
Without Mother.

With aching hearts our pain we bear,
We seek for friends both near and far.
But can find none that can compare,
With Mother.

But yet her words remain so sweet,
They guide along our weary feet,
We have the hope again to meet,
Our Mother.

—E. S. Proper, Sel. by A Sister.

CONCERN FOR PARENTS

"Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee," Deut. 5:16.

We have a very important text under consideration. First it is commanded by God, without question, for it is one of the commandments given directly to Moses out of the fire and cloud. It is mentioned directly in three books of the Old Testament and in four books of the New Testament.

What does it man to honor Father and Mother? An-

other translation in the New Testament of the same Greek word is "value." This is perhaps a very good explanation of its meaning. To what extent we value them will be shown by our attitude, concern and labor on their behalf. Webster tells us that we can honor, by any means of respect; to show the esteem due them.

In its true sense we can never show them "the esteem due them." We perhaps can labor to show them the esteem due them in several ways. To uphold the reputation they have left behind may be one way to show them esteem. To so labor that others feel they owe esteem to us, might be a way of showing esteem to our Father and Mother. We can never repay them for all the sacrifices and heartaches they have suffered on our behalf.

There may be times when we need not always obey Father and Mother and yet may honor them. In some cases they may ask us to violate God's word or due to the cares of life or infirmities of age they may not be fully informed in their directions to us. But we never need to show disrespect or abuse toward them even in these extreme cases. In fact we need to be very careful that we do not disrespect their purpose and concern for us. It will take many thanks and much effort on our part, to repay the minutes, hours and days spent on our behalf. Perhaps at the same time they are deprived of their own desires and even needs, that our good might be carried on.

"That thy days may be prolonged," what a reason for our honoring them. Is there anything that man is more concerned about than that he might have long days? "That it may be well with thee" what a wonderful joy this is also. Actually most of our toil and planning in this life is that things may be well with us. These two promises actually embody nearly all we care or wish for, in this life. Here they are promised simply for carrying out our duty.

Let us meditate a moment upon how much better, the lot of parents would be, if their children simply tried to live out our text, to the best of their ability. There would be no cross, biting words to destroy their peace of mind. Their aims and de-

sires would be treated with respect, because of their experience rather than to ridicule them. Their problems and infirmities of age would be easily arranged for. They would never feel that they were no more wanted or that they would be pushed on to the mercies of strangers.

If parents have taught their children of God and His blessings for them, they owe these parents many thanks. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," Psa. 16:6. "As ye would that men should do to you, do ye also to them likewise," Luke 6:31. If the time is not already here it may soon be, when we will expect some respect, honor and perhaps service from our children. Dare we expect any better Honor and Concern than we have shown toward our Parents?

EXPLANATION

Melvin C. Roesch

The following letter was given to me recently in a small booklet form, the leaves stitched together by loving hands, had been placed so her children might find it after she was gone. We have mentioned no names, but this mother has passed to the great beyond in the not so long ago.

Perhaps some thoughtless father or mother, as they read these lines, may shed a tear of remorse, when they consider how much they pray or care for the Spiritual life of their children; or some wayward child may stop and think, and ask themselves the question, Does my mother care for my life so dearly?

This is sent on to you, with a desire that it might help us all to think a little more of MOTHER in her efforts to impart a Christian inheritance into our lives.

From a Mother to Her Children

Read your Bibles, do what it says; keep yourselves from all evils; be honest in all things, don't be cross to each other, all be good and keep humble.

Our family is broken here on earth, I don't want it broken in heaven. Don't be proud, God hates a proud look; obey all the commandments, lay up for yourselves

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treasures in heaven and not on earth. If you have enemies, pray for them, that is easy to do; remember the Sabbath to keep it holy; give God the praise for every thing, all good cometh down from the Father above. Take time to talk with God alone in secret, and He will reward you openly, a nice time to pray is in the night whenever you wake, when your mind is not on the cares of this life.

Be patient, it is next to Godliness. When you have trouble, go and tell Jesus, He will help you, your troubles to bear. Pray without ceasing, in every thing give thanks; each day we live we have one day less to live.

Children, don't walk in that broad road, but walk in that straight and narrow path, it will lead you to heaven. Jesus has done so much for you and for me; He gave His life for us, we sure would like to see him, He had such great love for us.

He is the only one to come to in time of need, put your trust in God and not in man. Don't let one day pass without asking your Heavenly Father to guide you and lead you from wrong to right, and keep you from all harm.

Perfect love casteth out fear, and how much better we feel when night comes, and we lay down to sleep, if we know we have spent the day in a way that was pleasing to God; we can then ask Him with a clear conscience to watch over us through the dark night. When we wake each morning, we should thank him for His watchful care over us, and to guide us for the day. We never know when we lay down, if we will ever wake again, life is so

uncertain and death is sure.

We do so many things we should not do, but Jesus is always ready to forgive us, if we only ask. What a good Father to forgive every time when we are so unworthy. When we are dead and gone, you children be good, live in peace with each other; be honest, talk plain, not cross; don't be afraid to meet each other, and you will always be happy.

We love you all alike, one as much as the other. I couldn't rest if I knew one of my children would go wrong. I tried so hard to bring you all up in the right way. The Bible says, "Children obey your parents so you may live long upon the earth." I have asked God to keep you all so we won't need to be a broken family in eternity. It will be a home not made with hands, it will never get old, eye hath not seen, ear hath not heard; what God hath in store for them that will serve Him.

Don't idle your time away; the old must die, the young may die. The promises you made when you was baptized, you made to God and not to man, don't break them. Remember your Creator in the days of your youth, that is your best time. We tried hard to bring you children up to be good Christians, I hope our work will not be in vain.

I am writing this for all my children, don't throw it away, it is the best I can give you. When we are gone read your Bibles, be good, do what it tells you to to do. If you children should have houses and children of you own, I have often prayed that they might be the salt of the earth.

The lust of the eye, and the pride of life will hardly do to live by, but certainly to die by. If we want to meet God in peace, we must live according to His will, and if we do, He will say to us come up higher, well done thou good and faithful servant enter into the joy which I have prepared for you, and all that serve Him. Another thing, don't forget, remember the golden rule, Do unto others as you would have them do unto you.

Be careful how you make your record, we must give an account for all we say. If we go to church on Sunday for a blessing, we must live each day in the week alike, so we are fit for that bless ing.

This letter is for all my children, and if you do all I have written on this paper, you will be good and obedient children to your mother when she is dead and gone. Be good to all, as life is short, God only gives us one breath at a time. Forget and forgive for it is God's will, if we don't forgive each other He will not forgive us. Show your love through kindness and say things that will make peace with one another, and you will always be happy and never get in trouble.

Speak the truth at all times, and always be ready to help others in time of need; you know a good action is never thrown away. Do things that are worthwhile, lay up treasures in heaven and not so many on the earth. The things you do to please God, I call noble deeds. Be careful what you say, and how you speak, the Bible says, "Bridle your tongue." Your every day life is making your record for the judgment day; 'twill be heaven on earth to live in peace.

Read your Bibles, God doesn't ask us to do any thing that is hard, it is all easy. Be good to all as life is short, and we only have one life to live. Be patient, it is next to godliness, and don't idle your time away with the foolish things of of this world. The foolish things will pass away, but God's word will not pass away.

And now I will tell you children not to quarrel over what your father and mother have worked so hard for, we want to leave each of you something so you will remember us when we are gone. You will never know how many prayers have been made for you children, we want to be an unbroken family in heaven.

Don't forget, there is only one way, and that is the right way. It is so nice to be honest, and truthful, and patient in all things. Our tongues can and will make us trouble if we don't keep them bridled; "I have no greater joy than to hear that my children walk in the truth," III John 4.

O Lord, keep my children in that straight and narrow path. I pray they will be true and faithful till death. Remember, we only pass this way once.

Be honest with all things, and with each other. Sing262

in Hymns of Praise, "Abide With Me," at my funeral. The last verse is so nice to think about, when we are about to leave this world of sorrow. Our days are numbered, they are going one by one, it will not be long till all will be numbered with the many millions of the dead. Don't forget to make your peace with God before your days are numbered. Spend your time while young in obeying God's word; you will be so glad when you are lying on your death bed that you gave your time to him while young.

Each day should begin with prayer, watch your lips, live close to Jesus: trust your Lord, depend fully on God, and all will be well with you.

Goodbye children, I want to meet you in the morning, in a new home not made with hands.

This world is a wilderness of woe,
'Tis not my home, to heaven I want to go.
There is no other place I know,
Jesus will be there, His word has told me so.

TO MOTHER

When the angel Gabriel announced to Mary that she should bring forth a son, she accepted the message in faith, saying, "Be it unto me according to thy word."

She was a chaste virgin, and only to one who was of a pure, noble character would God entrust so sacred a trust as the meek and lowly Jesus.

Mothers, that precious little life which God has entrusted into your tender care is a sacred trust, and you are responsible for its training. Child-training should begin early in life; in fact, as soon as they are born. Some-one has said it should begin before they are born; and someone else says, a hundred years before. A new-born babe is the most helpless creature of God's creation. It is also humble, innocent, and dependent. In infancy the affections and mental powers can be moulded into any form of the plastic hand of motherly love. It is then when the child's mind is pliable and impressions are easily made. Then too the foundation of the child's future life is being laid for weal or woe.

Today the lives of many children are blighted and children are being lost to the home and the church, be-

cause of a lack of discipline in many homes in early life.

In these days of pleasure-seeking, hurry, and scurry, and a desire to accumlate wealth, there is little time to give information to the child's inquiries or to guide little feet in the way everlasting. Instead of parents training the little jewels God has entrusted unto them, and for which He will hold them responsible, many leave them in the hands of maids who far too often are more concerned about wages they receive than they are about the welfare of the child. Results: disrespect for parents, disobedience and lawlessness.

It was God's design that women "guide the house" (I Tim. 5:14). If married women would "guide the house" instead of being on public work, more men would have employment. Parents and children would be more devoted to one another, home life would be more blessed, and there would be less danger of the family becoming estranged one from the other. Blessed that mother whose life is consecrated to the Lord. Blessed that home where God's divine plan is the order of the home. Such a home is indeed "the home beautiful."

The child's character reveals its training and when it comes to the parting of the ways, (a knowledge of right and wrong) its training will determine the course it will take in life which will seal its future destiny in the long, long eternity beyond the shores of time.

The wise man says, "Train up a child in the way he should go, and when he is old, he will not depart from it," Prov. 22:6.

The Bible method for child-training is to teach God's Word diligently; to correct, reprove, and to administer the rod—a thing which is being too much neglected by many in these last days. Temperance should be exercised in administering it, but according to the following scriptures it should not be discarded:

"He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes," Prov. 13:24.

"Chasten thy son while there is hope, and let not thy soul spare for his crying" Prov. 19:18.

"Withhold not correction from the child, for if thou

beatest him wth the rod, he shall not die. Thou shalt beat him with the rod and deliver his soul from hell" Prov. 23:13-14.

"Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him," Prov. 22:15.

"The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame . . . .Correct thy son, and he shall give thee rest; yea he shall give delight unto they soul," Prov. 29:15, 17.

"And these words, which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. 6:6-7.

"And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord," Eph. 6:4.

The child should be taught early in life to speak the truth, to be honest, and to think on that which is pure and lovely. It should also be taught the sacredness of its body and how to care for it. A reverence for God, and for God's house should also be taught in early life.

The child's apparel should be tidy, and modest, which is the Bible standard for Christian adornment. A Christian mother should adorn the body of her innocent child according to the Bible standard rather than to fashion dictators. "How all-powerful the influence of a mother for good or evil!"

Rudolph of Roanoke, minister to France, said he was kept from whirling down the stream of infidelity which was carrying everything before it, by the remembrance that when a child his dear mother would put his little hands together and teach him to say, "Our Father which art in heaven."

"There is something indescribably lovely in a devotedly pious mother."

Dear mothers, your influence will live in the lives of your children long after the sod has grown green over your last resting place. There is an affection which exists between a mother and her child that nowhere else is found. A child has implicit confidence in its mother so long as she does

not deceive that trust. Mothers, be positive with your children and hold fast their confidence.

"The love of a mother surpasses all earthly love.' Certainly she would love the little life which is flesh of her flesh, and bone of her bone, which she carried under her heart, the fountain of love—Laura E. Kulp in Gospel Herald.

ONE SIDE OF HOME LIFE

Much is said and written these days on the sacred influence of home life. We pity the people who have no home. To appreciate home in its true sense we need only to know something of the conditions existing in lands where there are no homes. Poor India with its teeming millions of people, and practically no homes, is a striking example of a country without the sacred and refining influence of home.

Many things go to make up an ideal home. There must be mutual love between the inmates. There needs to be confidence and loving, open-hearted understanding of dispositions and of likes and dislikes. There needs to be a loving interest on the part of the parents in the welfare and happiness of each child, and a loyal obedience on the part of the children, with a desire to share happiness, one with the other. Mutual helpfulness in the family strengthens the bonds of affection and unites very closely the little band ordained by God to live and to work and to grow together. Thrice blessed the children whose privilege it is to develop into manhood and womanhood in the sheltering and refining influences of a Christian home.

"Homes' not merely four square walls,
Though with pictures hung and gilded;
* * *
Home is where there's one to love,
Home is where there's one to love us."

Few homes, ideal though they be, are without some sorrow. Sorrow and trial are among the influences which go to build up and are often blessings in disguise.

"I hope I will die when you do, Mamma," said a dark-eyed girl of five years. The dark eyes grew very bright and earnest, and

while it was only a child's wish, soon to be forgotten, perhaps, it reminded us of some of the serious problems that arise in the home relation. The mother is a factor in the home, sick or helpless though she may be. Happy the child who has her loving care all through the years of growth and development.

Happy again are they who honor and value her counsels and help, even through the years when they feel themselves so much her superior, yet so sadly need restraint and guidance in the more serious problems that come to young manhood and womanhood. Many cannot have this guiding help of mother. The silent messenger sometimes comes and claims her at a time when the family circle sorely needs the loving care, the restraining influence, and the careful training of the little flock.

Sometimes this causes the breaking up of a family, sometimes an older sister comes to the rescue and helps to pilot the family through some trying years. Sometimes a trusted friend helps out and many stories of noble self-sacrifice and well-earned applause might be given to the maiden aunt or other friend who has helped out in the absence of mother.

Sometimes again the family relations are changed and the "step-mother" comes into the home. Gossip, or popular opinion, or certain elements in our human nature have given this name somewhat of a sense of reproach. The very thought of the approach of such a person is repulsive to some children. We believe that the term and the relation of step-mother are sadly misunderstood. In all our relations of life we need to learn to look at various positions from different viewpoints. No one else can hope to be in exactly the same relation to a child as its own mother. A mistake is very often made in laying down rules as to treatment in the position step-mothers and step-children occupy with reference to each other. A wise step-mother will not expect to hold quite the same relation to a child as did the one whose going away left the tender heart so bruised and torn—so sad and so lonely. She may, and if she is wise she must, come very close to the children, not through rules or orders, but

naturally, lovingly, because of her position in the home.

It is only natural that it should require some effort for children to give the confidence and honor due such a position. This need not, however, cause any difficulty if the situation is met sensibly and wisely. Mother is not forgotten or replaced. She has simply gone home before and the family all together, with loving intent and full purpose go on to make life a success. We remember now a woman of, perhaps, fifty summers who thus came into a family of seven children, the oldest a girl of about fifteen, whose health had become very poor in her efforts to help father keep the family going after mother died, the youngest, twins, a few years old. The advent of the step-mother caused a bit of resentment among the older children at first, but she was wise and loving, and very soon became a friend and chum to every one of them. The loving care and wise leadership of the father, together with that of the step-mother, held the circle together, and united in very close ties the happy family.

People might misunderstand. Gossip might talk. That was a different matter. The children were to be trained, characters were to be developed. That was the business in hand. They stood united, loving, true. Years later, the father, too, was called home. The step-mother, still loving, cheerful, happily remained helpful to the family.

Our lives grow. They are never made to order like a well-made shoe. If it becomes our duty to love that which is distasteful to us, or to help those who are disagreeable to us, may it not be simply a trial calculated to make us stronger? It is much easier to love and honor those who do not demand respect of us or criticise if we fail to give it properly. But if such a task is enjoined upon us, how much better to submit to it cheerfully than to fret and worry and cause additional unhappiness both to ourselves and others.

Outside help (?) in the way of criticism and advice is seldom truly helpful. Families can work out their own difficulties and problems best and, if possible, should do so. Common sense, a determination to do

what is right, loving thought and due respect to the father who is so intimately concerned in the whole matter, will help over many difficult places. More than this, all need to remember that God rules in this, as well as in other relations of life, and the truly successful ones must be in submission to His will. Then, whatever our relations to each other, we may be guided by His counsel and do only that which is right.—Lina Z. Ressler in Gospel Herald.

GRANDMOTHER'S LETTER

She was sitting in her rocker,
In the twilight all alone,
And her face, all seamed and wrinkled,
With a happy radiance shone.

All unbidden fell the teardrops
From her faded, pale blue eyes.
With her smile they intermingled
Like the rain from sunny skies.

In her trembling, care-worn fingers
Still she clasped the treasured thing;
Which had caused her tears of gladness
And her aged heart to sing.

'Twas a letter; just that morning
It had come from miles away,
From a thoughtful little grandchild
Who had taken time from play,

"Just to write a note to Gandma
Who must lonesome be," she said;
"'Cause she sits all day a rocking
By herself since Grandpa's dead."

Once again the note was opened,
Reverently the grey-locked head
Sought again to bring to memory
Every word the child had said.

"Dearest Grandma, I am wishing
You could play with me today,
For you must be, O so lonely
Since dear Grandpa passed away.

I've a great big bouquet, Grandma,
Which I gathered all for you
And I laid them in the play-house
'Till we go to visit you.

"But they're getting, O, so funny,
Guess they're tired waiting there.
And the corn-silk doll I've made you
Has lost nearly all her hair.

"But the candy that I've saved you
Tastes as good as when 'twas new,
For I taste it every morning
So it keeps to give to you.

"Now I'll close my letter, Grandma
With the best love that can be,
And these xs all are kisses
That are sent to you from me."

Little did that thoughtful grandchild
Dream of what her letter meant
To that lonely old grandmother
Whose best days of life are spent.

How for many days 'twas treasured,
Read each day as if 'twas new.
How she often thought at twilight
Of this little friend so true.

And I know that in the future
Joy that grandchild's life shall crown,
For her deeds of love and kindness
Shall in harvest joys abound.

"Cast thy bread upon the waters;"
Thus the wise man penned his lay.
"For it surely shall returning
Come again to thee some day."

Don't forget to write the old folks,
And the lonely, sick and sad.
They will feel the love that prompts it
And the thought will make them glad.

Don't forget to write the old folks,
Make their sunset hours fair;
With the thoughts of loyal home-folks
And of friends who love and care.

Don't forget to love the old folks
For it will not be in vain,
God will recompense with blessings
To your everlasting gain.

—The Gospel Herald.

NEWS ITEMS

DALLAS CENTER, IA.

We have decided to have our Lovefeast on May 26. We would be happy to have anyone stop over and enjoy these blessing with us.

Ethel Beck, Cor.

PUBLICATION BOARD

We urge all members to try and arrange to be at Board meeting Saturday morning, June 2nd.

Harry Andrews, Chairman.

GENERAL MISSION BOARD

We urge all members to arrange your arrival that we may have a Board Meeting sometime Saturday morning, June 2nd.

Melvin C. Roesch, Chairman.

ENGLEWOOD, OHIO

We met in regular quarterly council March 31st at 8 p. m.. Bro. Ben Klepinger opened the meeting by reading Psalms one, and made some good remarks on same and led in the opening prayer. Our elder, Bro. Kreider then took charge.

The delegates for district meeting were chosen. Also some other business which was taken care of in a Christian manner. The clerk reported that Bro. Dale Jamison of Quinter, Kans., has consented to hold our series of meetings this summer, the date will be announced later.

The meeting came to a close by singing No. 84, and prayer by Bro. Frank Surbey.

Ivene Diehl, Cor.

SHREWSBURY, PA.

The Shrewsbury Dunkard Brethren met in regular quarterly council April 2nd, at 7 p. m. by singing hymn 451. Our elder, J. H. Myers, read Psalms 49 and led in a very fervent prayer. He then took charge of the meeting.

The treasurer's report was read and accepted.

Delegates for District meeting were elected: J. H. Myers, D. K. Marks and Howard Myers. Alternates: John Stine, Norman Myers and Norman Keeney.

Arrangements for our spring lovefeast were made, which will be May 27, with Sunday school at 9:30 a. m., preaching following, all day

service and Lovefeast in the evening. We ask all who can to be with us in these services.

The minutes were read and accepted as read. After singing 365, D. K. Marks led in a closing prayer.

Sister Shella Stump, Cor.

NEWBERG, OREGON

The Newberg Dunkard Brethren met in quarterly council April 8th at 2:30 p. m. Elder E. L. Withers read Psalms 112 and lead in prayer, then Elder Galen Harlacher took charge.

It was decided to hold our love feast Saturday, April 28. We invite any Brethren and Sisters who can, to come and enjoy the meeting with us.

Not much business came before the meeting, only several things that needed fixing at the church building, all things were discussed in a brotherly way, as we are instructed to do and like the pattern laid by our blessed Master.

Mollie Harlacher,
315 W. Sherman St.

WAYNESBORO, PA.

We, the Waynesboro congregation, held our spring council meeting on March 30, 1951, beginning at 7:10 p. m. After singing of hymn No. 462, Bro. Emmert Shelley read I John 1 and led the opening prayer.

Elder Demuth gave a short talk on "Small Sins Against God." Elections were then taken up for Sunday school officers. Most of these remained the same with few changes in assistants. There was no new business and no unfinished business.

Meeting convened with singing of hymn No. 692. Minutes were read and accepted and Bro. Aaron Hartman led the closing prayer. For a closing hymn one verse of "Blest Be The Tie That Binds" was sung.

We also wish to announce that our love feast will be held on May 6, 1951. A cordial invitation goes out to all who are able to come and be present with us.

Ruby Sowers, Cor.

IN MEMORIAM

In loving memory of Paul Edward Kintner, who passed away two years ago, April 23, 1949.

A few short years God loaned him to us,
And how we loved our son;
But God loved him too, and needed him,
His task on earth was done.

He went to a land where there's no worry at all,
But rather happiness, peace and joy,
And God who gave His only Son
Accepted our gift—our boy.

We miss the teasing ways of his,
And remember the things he would do,
Sometimes it seems he is near to us,
Then we Know Christ's words are true.

He has prepared a place up there,
And through Heaven's open door,
Our son is not dead, but living there,
He has just gone on before.

Sister Monroe Kintner.

THE PRAYER VEIL

Ruth M. Snyder

I was asked the question recently, "Why do you wear that white cap?" Since the person who asked it has access to the Bible Monitor, (and there may be others interested in information on this subject), I shall try to answer through its columns.

Since such a very small per cent of the churches in existance today practice the wearing of the prayer veil, it is not surprising that this question is asked occasionally. I would to God that it were asked more often, and that the prayer veil was seen more often. Then in view of these facts, why do we wear the prayer veil? If it is not scriptural, why bother with it; but if it is scriptural, why not wear it without questioning and doubting.

From the following old testament scriptures we find that it must have been customary for women to cover their heads; Gen. 24:65; Num. 5:18. No where do we find that Christ ever changed this custom as he did the Mosaical Laws, "An eye for an eye and a tooth for a tooth," to a life of non-resistance; the death penalty for sin to a forgiveness of sins and eternal life. Christ does not mention this piece of adornment, but Paul does and he received his apostleship of Jesus Christ, Rom. 1:1-5.

I Cor. 11:1-16, teaches us of the prayer veil. V. 1, "Be ye followers of me, even as I also am of Christ." V. 2, "Now I praise you brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." From this scripture we understand that the covering is a church ordinance, as that is part of what he is preparing to tell us about.

V. 3, "But I would have you know that the head of every man in Christ: and the head of the woman is the man; and the head of Christ is God." This verse points out headship—God, Christ, Christian man, Christian woman, because Paul is writing to Christian people.

V. 4, "Every man praying or prophesying, having his head covered, dishonoureth his head." For this reason men remove their hats at grave-side and other ser-

vices. If the hair were the covering as many would believe, the men would have to shave their heads or else their heads would still have the covering on.

V. 5, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven." We find in Deut. 22:5 that men's and women's garbs are to be different and that they are not to wear clothing pertaining to each other. So here again we find that men are not to cover their heads in time of worship, but women are commanded to cover their heads. Direct opposites one to the other. Again if the hair were this covering it never could be lain aside. It would never be possible for a woman to pray or prophesy without it, hence why give the command at all since she would have it on her head at all times. But is she does not cover her head she may as well shave it too, as the shaving would be no more dishonouring than an uncovered head—either dishonoureth the head of the individual in the sight of God.

V. 6, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." This verse specifically points out two things—Covered, also shorn. Paul's writing indicated beyond a doubt that it is a shame for women to cut their hair. He also indicates beyond a doubt that if she does not cover her head it is also a shame and dishonouring before God.

Vs. 7, 8, 9, 10, 11, 12, "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God." These verses give us the reason why women are to wear the covering—to have power on her head because of the angels, and to

lift her on a higher plane so that she may pray to her Maker and prophesy. Otherwise the man being her head would have to pray for her and she would be practically a statue in the Lord's work. Then, too, how about the sisters who have no husbands, or the ones who have unbelieving husbands? These are points to think on. I think it is a great privilege that the Lord has provided a way for the sisters to talk with Him and with one another about His work. That he makes us all one in Christ Jesus, Gal. 3:28. Again I might mention if this covering were the hair, all women would always have the power on their heads regardless of whether it were a believing or an unbelieving woman. Do you think God would give this power to a woman who did not believe on Him? He is speaking to the church here in I Cor. 11, and without a doubt he is pointing out an ordinance of the church not entrusted to those who do not believe.

V. 13, "Judge in yourselves is it comely that a woman pray unto God uncovered?" The definition of the word comely is "Pleasing to the sight, good looking." So then taking the meaning of this verse literally it must mean, It is not pleasing, or good looking in the sight of God to pray to Him uncovered. Do we want to look pleasing, or unpleasing to God?

Vs. 14, 15, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair it is a glory to her: for her hair is given her for a covering." Paul does not wish to put all the stress on the covering because the hair is also important. Therefore he gives us these two verses which speak only of the hair the natural covering. It is a covering which every natural person has whether he be a believer or an unbeliever. It is a covering that cannot be removed or put on at will. Paul does not need to teach concerning the wearing or the not wearing of the natural covering, because that is nature's covering and every natural person has it. Again he points out a distinction between the sexes and tells us as believers how we should wear this natural covering. He says it is a shame for men to wear long hair, hence men cut their

hair. He also says that long hair is a glory to the woman, therefore Christian women do not cut their hair.

V. 16, "But if any man seem to be contentious, we have no such custom, neither the churches of God." This verse points out the position of the church as to the wearing of the hair and covering. If any in the church are contentious and do not want to obey this ordinance, there is no such custom in the churches of God. By this I understand that if we do not obey this ordinance we do not belong to the church of Christ, because he has no such custom in his church, hence, we do not belong to the fold of Christ.

The question is often brought up, "Is it necessary to wear this covering all the time?" From the above references we find during praying and prophesying. II Thess. 5:17 commands us to pray without ceasing, and 18, in everything give thanks. This shows that we should have a prayerful mind at all times. Then, too, we never know when someone will ask us a question concerning our faith, or when we will meet with an accident. If we do not have our covering on do you think God will hear when He has commanded us to wear it? It is one piece of our Christian garb. Through it the light of our redemption is thrown out to those we meet. I will give just one instance that happened to the writer. We live by the roadside and sell a few things. Once when a stranger from a different state stopped he looked at my cap and said, You're a Dunkard. I know them, they are good people." If I would not have had my covering on I would just have been another person to him and would not have represented the Church of Christ. Then, too, if we wear our entire Christian garb at all times we will consider the things we do, the other clothing we wear, and the things we say more thoroughly. It will constantly remind us, "I show that I belong to Christ by my prayer veil, does my life prove it?" Do we at any time wish to be out of touch with our Lord? After you have carefully considered these facts I think you will agree with me that the best policy is to have the prayer line to Heaven connected at all times.

Another question is, "Must this covering be the white cap or might it be a weather protection for the head or something else put on or over the head?" Paul does not give any specific teaching on this point. But it is to be a covering for the purpose of covering Christian women's heads in time of prayer or prophesying. Hence, it would seem reasonable and practical that it be a special covering for that purpose for Christian women only. Therefore in the light of Matt. 16:19, the church has specified that the white cap be worn.

Now dear reader, I hope that by the help of God I have been able to point out these gospel truths in such a manner that there will be no doubt as to the necessity of the wearing of the prayer vei by Christian women. Remember that the same spirit that prompted and inspired the apostle Paul to write, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II 5:1, also prompted and inspired him to write, "Let her be covered."

R. 2, Oakland, Md.

CHRISTIAN GRACES

Ethel Beck

Part I

Some of these graces are not mentioned many times in the Bible. Yet they are important characteristics of a Christian. The word "grace" means "pleasant and attractive characteristics" in the sense in which it will be used here. There are other meanings too.

Diligence means, to give careful attention or devoted and painstaking effort. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seing that ye look for such things, be diligent that ye may be found in peace, without spot, and blameless," 2 Pet. 3:13-14. Knowing that there shall be a new heaven and earth where only righteousness dwells, we should give careful attention that we are found at peace with God. Unless we have peace, without spot and blameless we cannot enter. Peter further gives warning, V.

17, that we beware lest we fall from our steadfastness.

"For God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end," Heb. 6:10-11. These gave careful attention to their works. Now they should show the same careful attention to the full assurance of hope and not be slothful about it.

The first chapter of 2 Pet. is known as the addition chapter. These exceeding great and precious promises, verses 3-4, are given to us that we might be partakers of the divine nature. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge." It takes effort to add all these virtues to our life. In verse 10 we are told to give "d i l i g e n c e," painstaking effort to make our calling and election sure. "If ye do these things ye shall never fall."

Be courteous (polite) and considerate. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous," I Pet. 3:8. "And let us consider one another to provoke unto love and to good works." Heb. 10:24' When we see people who are courteous, polite and considerate to others we know they have had good teaching. These qualities are characteristics of love. As Christians we should possess these so it will provoke (stir up) others to love and good works.

Those in authority were courteous to Paul as a prisoner and stranger. "And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself," Acts 27:3. "In the same quarters were possession of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously," Acts 28:8. We should always be courteous to strangers as well as to those whom we know best.

We should be hospitable—kind and generous to strangers a n d guests. Bishops must "be given to hospitality" and "a lover of hospitality." As a rule the elders and ministers are expected to have many guests. If it is a "must" for bishops,

it is also a command to each of us to "use hospitality one to another without grudging," I Pet. 4:9. "Distributing to the necessity of saints; given to hospitality," Rom. 12:13.

"Be ye therefore merciful, as your Father also is merciful: for He is kind unto the unthankful and to the evil," Luke 6:35-36. Merciful, compassion, pity for undeserving and guilty. "He that sheweth mercy with cheerfulness," Rom. 12:8. Let us consider God's mercy toward humanity. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more," Heb. 8:12. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus,"

Eph. 2:4-6. Such wonderful love! Can we show pity to the undeserving and guilty, and do it cherfully? "For he shall have judgment without mercy, that shewed no mercy and mercy rejoiceth against judgment," James 2:13. "Blessed are the merciful for they shall obtain mercy." Matt. 5:7.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith! these ought ye to have done, and not to leave the other undone," Matt. 23:23. Let us be careful that we do not omit the more important things in the Christian life while trying to figure out less important details.

Paul tells of his past life: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. Howbeit for this cause I obtain mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting," I Tim. 1:13, 16.

"Let us therfore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. 4:16. Whether that need is for the forgiveness of sin, or for help to go through some trial, let us

seek God's mercy at the throne of grace.

Gentleness is a "must" for "the servant of the Lord." It is not rough or loud, but soothing in manners, and refined. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose thesmelves; if God peradventure will give them repentance to the acknowledging of the truth," II Tim. 2:24-25. Gentleness is a fruit of the spirit, Gal. 5:22. It is not becoming to a Christian to be loud and rough or rash. May we each be adorned with this grace that we many show it to all people.

(To be continued.)

Dallas Center, Ia.

Humanity is never so beautiful as when praying for forgivenes, or else forgiving another.—Richter.

NOTE

Through an oversight the April Devotional lessons were omitted from the April 1st issue and they are added here for what benefit they may be.

—Editor.

DEVOTIONAL LESSONS FOR APRIL

Theme: The Lord Saves and Keeps Those Who Trust and Obey Him

I. The Lord saves and keeps those who trust and obey Him.

Memory verse, II Tim. 1:12, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day."

Sun. 1—Rom. 5:1-11.
Mon. 2—Rom. 5:12-21.
Tues. 3—Rom. 8:1-11.
Wed. 4—Rom. 8:12-24.
Thurs. 5—Rom. 8:31-39.
Fri. 6—Rom. 15:1-13.
Sat. 7—Rom. 16:16-27.

II. The Lord saves and keeps those who trust and obey Him.

Memory verse, Heb. 5:9, "And being made perfect, he became the author of eternal salvation unto all them that obey Tim."

Sun. 8—I Cor. 1:18-31.
Mon. 9—II Cor. 2.
Tues. 10—II Cor. 9.
Wed. 11—Eph. 1:1-12.
Thurs. 12—Eph. 1:13-23.
Fri. 13—Eph. 2:1-10.
Sat. 14—Eph. 3:14-21.

III. The Lord saves and keeps those who trust and obey Him.

Memory verse, Heb. 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Sun. 15—Eph. 6:1-18.
Mon. 16—Phil. 4:1-19.
Tues. 17—Col. 1:1-14.
Wed. 18—Col. 1:15-29.
Thurs. 19—I Thess. 5:1-24.

Fri. 20—II Thess. 3:1-13.
Sat. 21—II Tim. 1:1-12.

The Lord saves and kepes those who trust and obey Him.

Memory verse, Heb. 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Sun. 22—Titus 2.
Mon. 23—Heb. 1.
Tues. 24—Heb. 2:10-18.
Wed. 25—Heb. 5:1-9.
Thurs. 26—Heb. 6:9-20.
Fri. 27—Heb. 7:18-28.
Sat. 28—Heb. 8.

V. The Lord saves and keeps those who trust and obey Him.

Memory verse, Heb. 13:6, "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Sun. 29—Heb. 9:1-17.
Mon. 30—Heb. 12:1-15.

DEVOTIONAL LESSONS FOR MAY

Theme: The Danger of Neglecting or Rejecting Salvation.

I. The danger of neglecting or rejecting salvation.

Memory verse, Matt. 22:5, "But they made light of it, and went their ways, one to his farm, another to his merchandise."

Tues. 1—Matt. 10:5-15.
Wed. 2—Matt. 12:34-42.
Thurs. 3—Matt. 13-10-17.
Fri. 4—Matt. 22:1-14.
Sat. 5—Matt. 23:27-39.

II. The danger of neglecting or rejecting salvation.

Memory verse, Matt. 25:8, "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Sun. 6—Matt. 24:42-51.
Mon. 7—Matt. 25:1-12.
Tues. 8—Mark 6:7-13.
Wed. 9—Mark 12:1-11.
Thurs. 10—Mark 16:14-20.
Fri. 11—Luke 11:14-23.
Sat. 12—Luke 12:13-21.

III. The danger of neglecting or rejecting salvation.

Memory verse, Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shal be damned."

Sun. 13—Luke 12:41-48.
Mon. 14—Luke 13:23-30.
Tues. 15—Luke 14:15-24.
Wed. 16—Luke 17:22-37.
Thurs. 17—John 3:1-12.
Fri. 18—John 3:14-21.
Sat. 19—John 3:27-36.

IV. The danger of neglecting or rejecting salvation.

Memory verse, Acts 3:23, "And it shal come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

Sun. 20—John 12:44-50.
Mon. 21—Acts 3:19-26.
Tues. 22—Acts 7:44-53.
Wed. 23—Acts 26:24-32.
Thurs. 24—Rom. 1:16-25.
Fri. 25—II Cor. 6.
Sat. 26—Heb. 2:1-10.

V. The danger of neglecting or rejecting salvation.

Memory verse, Heb. 2:3, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Sun. 27—Heb. 3:1-11.
Mon. 28—Heb. 3:12-19.
Tues. 29—Heb. 4:1-11.
Wed. 30—Heb. 12:22-29.
Thurs. 31—James 4.

Lorenz Geo r2 jan52

BIBLE MONITOR

Vol. XXIX May 15, 1951 No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR BOOK OF LIFE

"That thou mightest know the certainty of those things, wherein thou hast been instructed," Luke 1:4. The Book of Life contains the names of those who have been deemed worthy to inherit Eternal Glory. It is a sealed book and will not be opened until that great day of our Lord's righteous judgment. But I am thinking of another book, dare I say equally as great and also sealed, by the Blood of the Lamb. I will call this book "Our Book of Life" the Holy Bible.

We are living in an age of great discoveries, great knowledge, great wealth and power; and yet an age of great trials and perplexities from which we know not which way to turn. It is an age when men would give almost anything to know the certainty of the things of the world. A man mentioned this morning of poor busitions and stated that it was because the people do not know what the result will be and therefore have lost trust in even themselves.

Our text brings us a fine thought, when Luke does not say that the other writers did not tell the truth or that something was left out, but since he was a witness of the events concerning our Savior; he is writing to strengthen our faith. Not that the other authors did not instruct us properly but that by repetition and perhaps telling it in another way, we might definitely know and believe it.

Our book of life, the Bible, is definite and sure for all ages. If we could just have some of the faith and certainty that David had about God and His commandments,

we could serve Him with gladness and assurance, regardless of the problems of the world about us. For just a few words let us turn to Psa. 119:97-105. God's commandments have made us wiser than our enemies, however strong they may be. Keeping His precepts has given us understanding. What a blessing for us—His Word is a lamp unto our feet, and a light unto our path.

Thousands of homes have the Bible in their library, perhaps more than those who have any one other book. Yet we fear many of these homes have neglected the study and use of this valuable book. The Bible may have the lip service of many but the true devotion and obedience of only a few. In spite of this its influence for righteousness and true holiness has been and still is great over the world. Many books are written with borrowed rays of light from the Holy Book, the source of light.

Actually this Book returns to its devoted reader a sweeter and deeper understanding of life than any other book they might read. This book is a guide to the problems of life and light into the glories of the ages of Eternity. In fact, dear reader, if you have never read or observed its teachings, you have never actually experienced true life.

"These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," Jno. 20:13. What great truths it has in store for us. It contains the account of God's revealing His Son as our Savior, that we might accept Him, serve Him and be joint heirs with Him. It gives us the directions and method whereby we may have our name written in the Lamb's Book of Life.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," II Tim. 3:16. This should strengthen our faith in its teachings because no other book is so written. In fact this cannot be said even of the religious books that are written. This book will bring us the true light and that light will bring us Eternal Life if consistantly followed.

CHANGING TIMES

James Blackwell

In remembrance and through experience of years that have gone on the record of time, I give evidence to the many changes that have come about in the world. The greater percent of them are in an evil form, opposed to the salvation of the soul and I feel an abhorance in the sight of God. This has taken place in nations where God was acknowledged as Creator of the heavens, the earth and all that the universe contains. Yes, in nations that believed that Jesus Christ was His divine and beloved Son, given in death for the remission of sins, that the soul might have an never-ending eternity with God.

Sad and grievious are the facts that in these same nations, anti-christ's are now nearly in full charge, another fulfillment of God's book of truth. I feel as though these would be no rebuttal but this could be the unpardonable sin and so, these individuals would leave this life in that unpardonable condition. "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be," Ecc. 11:3. I have offered many prayers to God for those most precious souls, which are ever present before Him, that a change of mind would take place and repentance from this dreadful sin in its fullness, as far away from God as one can possibly get.

I have observed: the ox-team working in the field changed for that of the speeding tractor; I saw the grain cradle in motion and now the self-propelled combine; the mode of travel, to a great extent, was by lumber wagon and that ever dependable hores-power with spring seat in front for the parents and back of that, boards were laid on the top of the box for additional seats.

It seems to me that mankind is very unthankful to God for these many conveniences in saving of time and labor. As an example we think of the many things that His word has told us that belong to a Christian life which are now being omitted. People have less time, instead of more time, to assemble together for the

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praising of God and the study upon his word. What is the definition of those good old-days of long ago, that we hear so much about? In those days friends were more friendly and neighbors were more neighborly.

I have many times wondered, if an inventory was taken of the people of all the world; how many there would be that would choose to have all the wealth at their command and no friends to grip their hand. Comparing the slow way of travel with that of the present speedier way I feel certain more folks arrive late at God's house of worship by the speedier way.

Quinter, Kans.

BE NOT DECEIVED

Eldon Fahl

There is a good lesson for all of us in the account of the disobedient prophet, as found in I Kings 13:9-30. He was told not "to return again by the same way that thou camest nor to lodge with anyone there." Through the influence of another he disobeyed and as he was returning, a lion met him by the way and slew him.

The account of this Prophet of God, is very sad, to say the least. He disobeyed God's command, and we see the result. But why did he turn back, when he knew better? Because he believed a lie, from one that I would call a False Prophet. He listened to a devil's lie, for we know that all lies are of the devil.

"But there were false prophets also among the people, even as there shall be false teachers among you," II Pet. 2:1. "Beloved, be-

lieve not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," I John 4:1. Some preachers (so-called) too.

Child of God, brother and sister in Christ, let us do as Paul says in II Cor. 6:17, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." If we have put our hands to the plow, let us not look back. We should not only strive not to look back, but God forbid that we should go back into the world—sin.

Just as a lion met the prophet and slew him, so is there a lion on our trail? "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour," I Pet. 5:8.

May God help us not to be deceived, in these last days, by false prophets, preachers or teachers. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:8-9. The gospel that Paul refers to here, is the gospel that he preached and the one that should be preached—Jesus Christ and Him crucified.

The prophet disobeyed God's commandments and was killed. What a lesson for us. Now let us see what God's commandments are for us.

First of all, for the sinner, anyone outside of Christ, are: "Repent, for the kingdom of heaven is at hand," Matt. 4:17. "Repent, and be baptized," Acts 2:38; "Repent ye therefore, and be converted," Acts 3:19; "Repent or perish," Luke 13:2-5.

For the child of God: First of all, as we have said above, be separate from the world, II Cor. 6:17; "Abstain from all appearances of evil," I Thess. 5:22; "Take heed and beware of the leaven of the Pharisees and Sadducees," Matt. 16:6. Or in other words, beware of false prophets, preachers, teachers. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," Luke 9:23. "Love not the world, neither the things that are in the world," I Jno. 2:15. Many more things could be looked up that may need including in God's will for his children.

Finally, my brethren, be strong in the Lord, and in

the power of his might." Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," Eph. 6:10-12. "Lest satan should get an advantage of us: for we are not ignorant of his devices," II Cor. 2:11.

Rd. 1, Denver, Ind.

CHRISTIAN GRACES

Ethel Beck

Part Two

We think of Joshua as a man of courage. He had a big job ahead of him and needed the exhortation. The Lord spoke unto Joshua saying, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper, whithersoever thou goest. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for rthe Lord thy God is with thee whithersoever thou goest," Josh. 1:7, 9. He also passes this exhortation on to the people.

Hezekiah needed to exhort the people to have courage. "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles and the people rested themselves upon the words of Hezekiah, king of Judah," II Chron. 32:7-8. This reminds me of Rom. 8:31, "What shall we then say to these things? If God be for us, who can be against us?" If God is on our side, or rather if we are on His side, we have the majority. Then why should we be afraid when others are against us and oppose us? Let us be strong and very courageous in the Christian life, nor be dismayed. There is a bright future for the faithful.

"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait I say, on the Lord," Psa. 27:14. "Be of good courage,

and He shall strengthen your heart, all ye that hope in the Lord," Psa. 31:24. We need to exercise courage and God will give us the needed strength, for our hope is in Christ.

Patience—endurance of wrong and misfortunes without complaint, power of calmly waiting for something.

We think of Job as possessing this quality. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy," James 5:11. Because of his patient endurance he received much more possessions than he had at first." And the servant of the Lord must . . . . be patient." It is not only a "must" for an official but a command for each of us. I Tim. 6:10-11, in speaking of the love of money as the root of all evil, says, "But thou O man of God, flee these thing; and follow after righteousness, godliness, faith, love, patience, meekness." "Be patient toward all men," I Thess. 5:14. How do we get patience? We may feel it is impossible to endure wrongs and misfortune without complaint. "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing," James 1:3-4. "And not only so, but we glory in tribulations also: knowing that tribluation worketh patience; and patience experience; and experience hope," Rom. 5:3-4. We sometimes hear the remark, "everything seems to go wrong today." Perhaps God is schooling us in patience and forbearance, may we let Him work it perfectly.

"Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman, waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh," James 5:7-8. We often have to calmly wait for things in our daily life. From the beginning of the Christian life unto the end, it takes this endurance of wrongs and misfortunes without complaint, Our hearts need to be established while calmly

waiting for the blessed coming of our Lord, lest we get discouraged.

Longsuffering may have a little deeper meaning than patience. It means bearing injuries and provocation for a long time. "Not easily provoked." " therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with longsuffering, forbearing one another in love," Eph. 4:1-2. Do we walk worthy of our calling in manifesting these qualities? If not, the next verse says what to do, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering," Col. 3:12. We need much cultivating in our life weeding out the undesirable traits, so these rare flowers can thrive.

Dallas Center, Iowa.

Each succeeding year produces more and more evidence of people being influenced to turn to the Bible for spiritual comfort and guidance. It is a potent antidote to the anti-God propaganda being put out today.

NEWS ITEMS

SINCERE APPRECIATION

Bryan, Ohio, April 23, 1951.

We wish to ask God's blessings on the dear brethren and sisters of the Dunkard Brethren Church, and all who have felt to express their sympathies through those cards, scriptural quotations and terms of their requests and prayers to God in our behalf. Also those personal visits of the many who called to see us, who gave us much encouragement while in the Wauseon hospital.

Our operation was for relief of Yellow Jaundice. At this writing I am much improved. Over the week-end and on Sunday we attended services at the church. In the evening we visited one of our sick brethren, who they expected to take to the hospital in Toledo on Tuesday morning. This visit was very much appreciated.

I wish to ask our Heavenly Father to richly reward all of God's people that they may be in loving fellowship with Him. May we ever think of Jesus in His second coming which certainly is not very far off, so that all may be richly rewarded who are serving Him in Spirit and Truth when He comes.

Very sincerely your brother in Christ Jesus,

Abraham Miller.

COMPLETE ADDRESS

The Postoffice adivses me that a number are sending me mail with-

out "Rd. No. 6" included in the address. They have authority to return all mail not completely addressed. Please include this route number on your letters to avoid delay.

—Editor.

LITITZ, PA.

The Northern Lancaster County Congregation plans to have their Lovefeast at Lititz on Sunday, May 20th, beginning with Sunday School at 9:30 a. m. A hearty invitation is extended to all who can to attend our Lovefeast.

Susanna B. Johns, Cor.

IN MEMORIAM

In loving memory of dear wife and mother, Mrs. Ida Throne, who passed away seven years ago, April 13, 1944.

As we loved you Mother,
So we miss you
In our memory you are realy loved,
Remembered, longed for always,
Bringing many a silent tear.

Sadly missed by H. A. Throne and Mr. and Mrs. L. H. Martin.

PRIMARY S. S. LESSON CARDS

All Congregations who desire cards for the Primary Sunday School Lessons for the third quarter should order them at once, unless you have already done so. Mail your order to Eld. Vern Hostetler, Rd. No. 3, Montpelier, Ohio.

As suitable cards for all the lessons in the second quarter, could not be secured at a reasonable price, each congregation will be refunded if you paid for cards that you did not receive.

The Bible Study Board.

OBITUARIES

ELLEN CLEPPER

Sister Ellen Clepper, daughter of the late Henrietta and Curtis Gibble, departed this life on Friday, March 16, 1951, at the age of 88 years, 5 months, and 16 days. Born in Lancaster county, Pa., Sept. 28, 1862, she came with the family to Cumberland county, when she was but four weeks old. She lived here the remainder of her days.

December 13, 1883, she was united in marriage to Joseph Clepper, in Carlisle, Pa., by the Rev. William S. Freas. Her husband preceded her in death, 9 years ago.

Surviving are two children: Joseph Clepper, Mechanicsburg, Pa., R. D. 2, Mrs. William Wolfe, Carlisle, Pa., R. D. 2; 5 grandchildren; and 10 great grandchilren.

Sister Clepper united with the church in 1899, and in 1926 became a charter member of the Dunkard Brethren. The "meek and quiet spirit" she manifested, "which is in the sight of God of great price," was an inspiration to all. She was faithful in attendance at all the regular church services.

Funeral services were conducted by Elder Ray S. Shank, March 19th, in the Myers' Funeral Home. Burial was in the Longsdorf cemetery.

Comforting was the sentiment expressed in the following poem, which she treasured:

One by one, our friends are going
From this to the other shore:
One by one they reach the river,
And the boatman rows them o'er.

One by one they gather yonder
In that Land beyond the sky:
One by one numbers lessen
When death severs earthly tie.

One by one our friends and kindred,
Father, mother, husband, child,
Sister, brother, friend and neighbor,
Each must cross the river wild.

One by one our turns are coming;
Just how soon we may not know:
But there is a mansion for us,
For the Bible tells us so.

One by one they claim the mansion
Fitted for them, and they go
Leaving weeping ones behind them
For a little while, you know.

One by one we meet our sorrows,
Though they like the raindrops fall
Thick and fast, they are but single,
Christ will help us bear them all.

One by one our friends are gaining
Happy Homes beyond the sky:
If our lamps are trimmed and burning,
We shall meet them by and by.

GENERAL CONFERENCE LOCATION

The Conference Grounds are located at the west edge of Kansas City. Those arriving from the east on Route 40, follow 40 on Linwood Blvd. to Prospect Street. Turn south on Prospect St., to 75th St., then west to Antioch road, then south one block and turn right into the grounds.

Those arriving from the northeast on route 24, follow 24 to Troost St., then south to 75th St. and follow above directions.

Those arriving from the west on Route 40, turn south on 7th St., which is somewhat winding, to Southwest Blvd. Follow routes 169 and 10 to 47th St., which is Antioch Road, then south to 75th St., then follow directions in first paragraph.

Those arriving from the west on Route 50 or from he south on Route 169, turn east on 75th St., to Antioch Road, then south one block and right into the grounds.

Those arriving from the north on Routes 71, 69 and 169, cross river bridge and go south and a little west to Oak St., south on Oak which leads you to Gillam road. Then south to Linwood Blvd., then west to Main St., then south on Main St. to Brookside road, on Brookside road to Wornall Road and south to 75th St., and follow directions in first paragraph.

Those arriving by train can get an inter-city bus which passes the Union Station at 18 minutes after the hour. The fare is 25c to the grounds. Should anyone get lost or need assistance, call **Benton 0094** day or night.

LODGING INSTRUCTIONS

The cost of lodging will be 75c per person per night. Children under 12 years, 50c per night. Please bring your own sheets, blankets,

pillow-cases and towels if you can. Pillows are furnished. Some bedding will be available for those who cannot bring their own.

We wish all who plan to attend General Conference would notify either of the following as soon as possible: W. S. Reed, Waukee, Iowa; Joseph Flora, Rd. 2, Dallas Center, Iowa; or Dale Jamison, Quinter, Kans. Please state the number of adults, children and babies.

Meals will be paid for by a free-will offering at each meal.

PREACHING PROGRAM

GENERAL CONFERENCE—1951

JUNE 2—
Evening—Humility, Matt. 5:3.

JUNE 3—
S. S. Lesson I King 13:1-34—Ezra Beery, Supt.
A. M.—Spiritual Hunger, Matt. 5:6—O. T. Jamison.
P. M.—Inward Purity, Matt. 5:8—James Kegerreis.
P. M.—Peace and Peacemakers, Matt. 5:9—Roscoe Reed.
Evening—Christian Stability, I Cor. 16:13—Isaac Jarboe.

JUNE 4—
A. M.—Christian Perfection, Matt. 5:48.
A. M.—The Golden Rule, Matt. 7:12—Joseph Flora.
P. M.—A Strong Prayer Life, Matt. 6:6—Ammon Keller.
P. M.—Living Epistles, Matt. 7:20; II Cor. 3:2—Paul Myers.
Evening—Faith Without Works, Jas. 2:20; Matt. 7:21, 24—Elzie Weimer.
Evening—Non-resistance, Matt. 5:39—Herbert Parker.

JUNE 5—
A. M.—Overcoming Power of Love, Matt. 5:44—Floyd Swihart.
A. M.—Forgiveness, Matt. 6:14, 15—Hayes Reed.
P. M.—Christian Unity, Eph. 4:13—Walter Pease.
P. M.—A Good Conscience, Acts 24:16—Ray Reed.
Evening—Missionary Sermon, Acts 1:8; Mark 16:15; Matt. 28:19—William Root.

BUSINESS

Report of Bible Study Board

1. A. All three of the Bible Study Books, authorized by the 1948 General Conference have been printed and are now available at a small fee from any member of the Board. We urge their use for a better understanding of the Bible, either individually or in group meetings.

   B. The Adult Sunday School lessons for 1952 will be taken from the New Testament, beginning with Phil. 1 and continuing consecutively through the New Testament.

   C. The Primary lessons for 1952 will be taken from suitable pasages of the Old Testament, except for special days.

      1. Suitable folders or picture cards for each lesson selected, will be made available for those congregations who wish to purchase them.
      The Bible Study Board.

2. We the Carthage Congregation ask General Conference, through the District Meeting of the First District, that in order to have a more uniform practice over the Brotherhood, at the time of our Communion service, that the words, "This bread which we break is the Communion of the body of Christ," be used when breaking the communion bread, and the words, "This cup of the New Testament is the communion of the blood of Christ," be used when passing the cup.

   Action by District Meeting: We approve the request and send the paper to General Conference.

3. We, the Ridge Congregation, petition General Conference through District Meeting, First District, that scripture quotations used in our Sunday School literature be taken from the King James version of the Bible.

   Action by District Meeting: Passed to General Conference.

4. We, the Shrewsbury Congregation, ask General Conference, through District Meeting of the First District, that the time for holding General Conference be changed from June to August.

   Answer by Congregation: Approved, sent to District Meeting.

   Action by District Meeting: Passed to General Conference.

5. The Vienna Congregation, District No. 1, asks District Meeting of 1951 to call for the next General Conference to be held in District No. 1.

   Answer: Request granted, sent to District Meeting.

   Action by District Meeting: Passed to General Conference.

6. Report of Committee on Revising Polity Booklet:

   To General Conference, 1951:

   We report some progress, but do not have a report ready for this Conference.

   Respectfully submitted,
   Lewis B. Flohr,
   A. G. Fahnestock.

7. The Newburg Dunkard Brethren Church in regular council assembled, Sept. 24, 1950, does hereby petition General Conference of 1951, through district conference of the 4th district assembled at Ceres, Calif., Oct. 6, 1950;

   That due to the fact that very few people, outside of the Dunkard Brethren Church and many in the Church, cannot explain the meaning of the word "Dunkard" or what it has to do with the Church of Christ. Therefore we ask that the name be changed to "The Dunkard Brethren Church of Christ," Eph. 3:14-15.

   Answer: Passed to District Meeting.

   Answer of District Meeting: Passed to General Conference.

Go to bed each night with something in your mind to do tomorrow.

Formula for youth—Keep your enthusiasms, and forget you birthdays.—Eugene Lyman Fisk

AN INTERPRETATION

In India, as a climax, a group of seminary students summed up the Christian call: "The call of Christ is a call to obedience, and obedience is the test of love; a call to sacrifice, and sacrifice is the language of love; a call to humility, and humility is the beauty of love; a call to steadfastness, and steadfastness is the persistence of love; a call to faith, and faith is the vision of love; a call to joy, and joy is the purpose of love; a call to life, and life is the culmination of love."

This is the paradox of experience—that the way to bear one's own burdens is to add to them the bearing of someone else's. The way out of your own trial is by entering into the trials of others. The introspective and self-absorbed sorrow grows heavier the longer you watch it, and the self-forgetting service of another lightens the burden which you yourself have to bear. The more you shirk, the more you must bear. The more you add of other's responsibilities, the more you subtract from your own.—Ruth Wilson.

GETTING EVEN

By Sallie T. Parrish

Some one has made you "mad" you say? And you vow to get even. "Just wait," you say. "I'll get him yet! He needn't think he can treat me that way and get by with it."

Well, how are you going to "get even?" Are you going to sink to his own apparent level and "do him" as he "did" you—"pay him in his own coin," as we say?

Or are you going to show yourself to be too big for such a course as that and seek to "get even" by lifting him up to your own level—by doing him a good turn in return for his own ill treatment of yourself! If you are ready to treat him as he treats you then you are deserving just what you are getting, and you will be doing yourself a greater injury than you are doing him. You will be the greater loser. But if you meet his ill will with good will and kindness you will most effectively accomplish your purpose, at the

same time win a victory over your lower self, and also force the better nature of your enemy into manifestation. You will destroy your enemy by making him your friend.

There is a legend which says that King Ptolemy was one day reproved for rewarding instead of destroying his enemies. "What!" said the noble minded monarch, "Do I not destroy my enemies when I make them my friends?"

You can never help another without in that very act helping yourself and you can never injure another without thereby injuring yourself. This is true and there is a reason why it is true. There is a great psychological law underlying it.

In Mother's Home Life.

A LETTER

(The following letter was written by a daughter to her father, who thought it might be of profit to some who may read it. —Editor.)

My Dear Papa:

No, Papa, I've no new message for you, but I do have the old message with a richer and deeper meaning. It seems like we too often forget to do our duty in just the way we should. I am afraid that you may misunderstand some things I've been doing or saying but, Papa dear, if I have not made myself clear as I should have, I wish to beg your pardon. Possibly I have not always clearly written just the way I wanted to, but I am not without faults or weaknesses. I feel that I have utterly failed in showing to you my appreciation for you as my Papa. Maybe we young people take too many things for granted, and do not attend to the little important things that help to make life pleasant and worth while.

Papa, whenever I have written home and addressed the letter to Mother or any one of the others, I also included you in thought; but I am conscious that I should have written your name too. But don't think for a minute that I wanted to exclude you. Indeed, I feel sorry, very sorry, if this has caused you any ill feeling at any time, and I again beg your pardon. As one of your daughters, I feel very keenly numerous blessings for having been brought up in a Christian home.

Yes, I have a goodly herit-

age. God has specially favored me with a strong mind and body. You and Mother must have had some special anxieties for me in my short life time. Your patience and forbearance with me must have been peculiarly trying. In a few ways I must have caused you a lot of care and consideration.

I remember Mother told me about that operation which was performed when I was a babe. She told me that Sister D. and Brother B. took care of me for a short while when Mother was unable to care for me. Then a little later on, when I went to school, I was placed in Brother R.'s home, and also in Uncle S.'s home. Still later on, after leaving grammar school I was placed in the factory, and the last few years I have been here.

As I take a backward look, I see yours and Mother's care and watchfulness over me, but above even this preciousness comes the blessed thought of my heavenly Father's care. All these experiences, and many more, together with the influence of our home, has been the means of making me just what I am today. I must often thank the Lord for you and Mother, and for His tender care. I feel that I own ye all that is within my strength and power to render you, as you have worked so exceptionally hard to support your family and for its happiness. The Lord, too, has blessed you above many others.

I too know that life has not always moved along just as smoothly as it probably could have, but those difficulties and unpleasant experiences have added to the riches of your life. Through those experiences, I feel sure that you have found the Lord more precious and dear. After all, we must thank the Lord for these, too, for we see that His ways are always best.

Your Christian experience with the Lord has inspired me often; your simple faith in the Word of God has left an indelible imprint on my life. Your prayer life has inspired me so much, so that I want to gain a greater foothold on the avenue of prayer. I want to be more persistent, and make my petitions to the Lord more purposeful. Your life has rebuked me often when I feel uncertain about something. The thought of you

and Mother has helped me to decide the better way. I believe your prayers for us as your children have kept me from side-stepping or being ensnared by the tempter.

I have been so grateful many times for the family altar in our home. Many Christian professing parents do not enjoy the blessing and privilege which should be the means of drawing the family closely together in bonds of love and unity in work and thought. God has saved us children from many sad experiences which many others have had; but then, too, we fall short on our part. I believe that there were still greater things in store for us which we never received, because of our weaknesses. But God has forgiven us and set us free by His blood.

Now since I have had the privilege of being here in school for four years, my responsibilities are greater also. I wish to ask you, Papa, to please pray for me that I may be led into my work which God has planned for me. I want to trust Him all the way. I know He will make it plain. I want to render everything to Him. He has done so very much for me; it seems I can never do enough for Him. All my life, my time, my substance (what little I have) are His. He has saved me to serve, and I must do nothing short of my best in His strength.

So I want to say in all sincerity that I love you. I want to make your life as happy and pleasant as I am able. What you and Mother have done I can never repay, only this: I want to prove my love to you in every way possible. Whenever you see me do anything to your displeasure, please come and talk it over with me. I feel I need such counsel sometimes. I say, I need you and your help, and I shall expect you to tell me if you deem it necessary. I have often looked back with sacredness to the Sunday morning when you and I talked some matters over in the dining room. I hope we may be privileged to have some talks like that again.

I have written this letter to you to tell you especially of your help to me and my regards and love to you. I have been praying for you and Mother daily. It won't be long till we shall meet again. May God richly bless you and Mother with many more days of joy in His

service.

Your Daughter.
In the Gospel Herald.

THE PRINCE OF PEACE

Russell Holl

What a contrast there is between a man-made peace and the One permanent Ruler or Prince of Peace. Some persons have good intentions (no doubt) but by their very words they look for a man-made peace, instead of the "New World wherein dwelleth Righteousness." Most persons today, as in Noah's day, still scoff at the very idea that God's Kingdom is the only hope of the Nations. True christians know that God always had witnesses on earth, and today more than every in these last day or "time of the end."

We who are His witnesses are told, we are losing all our friends? This is dividing the sheep from the goats, otherwise out true friends of good-will, who are meek and teachable, from our so-called friends who show their contempt for the truth and are puffed up by their self-righteousness and haughty disposition. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," John 15:19.

Do we choose satan's old world or do we uphold Jehovah's now appointed King, of the new World, Christ Jesus? Very soon, all those scoffing at the "very idea" of His Kingdom will see to their sorrow "Armageddon upon them" with the greater Noah, Christ Jesus, in charge. Today the clergy (in general) are showing their contempt for God's true witnesses, more than ever, because they love darkness (ignorance) rather than light (understanding). The Scriptural command is very plain "from such turn away."

Above all, quench not His Spirit when it works in us to witness for His truth. Often He calls us to stand alone and separate ourselves from modern Babylon or christendom, tied in with politics and commercialized. "Having a form of Godliness but deny the power thereof." It is certainly timely for people to write their convictions from the heart and spend more time writing and witnessing for the Truth. We feel sure that we are living

in the last days or "time of the end."

Though some are not highly educated or cultured, neither have the benefits (?) of some religious controlled College or Bible seminary, yet they need not feel downhearted or despised. They have the privilege to feel like Jesus instructed them, "Rejoice and be exceedingly glad, when they shall say all manner of evil against you falsely." We might also add what the apostle states in Gal. 4:16, "Am I therefore become your enemy, because I tell you the truth?"

R. 1, Louisville, Ohio

MORE THAN A FRIEND

Have you ever longed for someone,
To tell your trouble to,
Have you ever wanted friendship,
In someone, strong and true?
They you must meet my Jesus,
Come, friend and follow Him,
He will lift you from your burdens,
And fill your heart with glee.

It matters not if you have stumbled,
Along life's weary way
If you have failed to heed his word,
Or taken time to pray
My Lord will take you in His arms
And listen to your woes,
He'll give you grace to understand
And love your very foes.

If you have hunted such a friend
Come now and search no more
You need but ask to enter
And He'll open wide the door.
Yes, He'll take you in His arms
And hold you, till the end.
So can't you see this Lord of mine,
Is more than "Just a friend."

Sel. by Ida M. Roberts.

IF WE KNEW WHEN CHRIST WERE COMING

By Mary Stoner Wine

If we should know in evening's shadows
That ere another day is gone,
Our Lord would come to call his chosen
To take his faithful children home,
How would we spend that day so precious,
How live our best in that short space,
If we should know before the twilight
That we should meet him face to face?

Ah, would our hearts be filled with longings,
Our songs ascend in sweet accord,
Our duties small or large performing
With anxious waiting for our Lord?
Or would the day be lived in righting
A misspent life apart from grace,
Our hearts a-tremble with the knowledge
That we must meet him face to face?

And would we long to live it over,
That life he gave into our hands,
And would we find our faith grown weaker
Our zeal grown cold toward love's demands?

Oh, would we not, in earnest pleading,
Entreat his mercies to forgive
The faint, half hearted, lukewarm serving
That our poor hearts so feebly gives?

How would we live that day—our last one—
If Christ, our Blessed Lord, should come?
So full that day, of prayer, of service,
Of sweet communion, thoughts of home,
So full of pleading with the lost ones,
To seek and know his saving grace.
No time for vain or idle wasting,
Ere we should see him face to face.

And can we know when he is coming,
That we may set our lives aright?
It may be in the heat of noon-day,
Or in the darkness of the night.
So may each day be lived in serving,
Be lived in fervent love and grace,
For soon, ah, soon, he surely cometh,
And we shall see him face to face.

MY HUSBAND

My husband is as good as gold
But he's not half as bright;
He never does a thing that's wrong
Or yet, a thing that's right,
Unless I ask him.

My husband claims he loves me
But he never tells me so;
He never pays me compliments
Or treats me like a beau,
Unless I ask him.

My husband says he loves me
But he never brings me gifts;
He doesn't know that little surprises
Give a woman's day a lift,
Unless I ask him.

My husband's sure he loves me
And I think I fill his needs;
But how I wish he'd prove it
With loving words and deeds,
Before I ask him.

(H. Landry Picheloup in Mothers Home Life)

WHEN I MEET THE MASTER FACE TO FACE

I had walked life's way with an easy tread,
Had followed where pleasure and comfort led,
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body and none for my soul,
I had entered to win in life's mad race
When I met the Master face to face?

I met him and knew him and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day.
While my castles melted and vanished away.

Melted and vanished and in their place
Naught else did I see but the Master's face,
And I cried aloud, "Oh, make me meek
To follow the steps of Thy wounded feet."

My thoughts are now for the souls of men.
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.
Sel. by Ruth Wilson.

OUR CHEERFUL SINGERS

The lark sings best when skies are clear;
The thrush when skies are gray.
The catbird sings its sweetest song,
Just at the close of day.

The redbird sings in the sunshine(
The swallow twits in the rain,
The quail sings loudest when the fields
Are ripe with golden grain.

The snowbird sings when mother earth
Is wrapped about in snow.
The sea gull pipes its keenest notes,
At twilight's golden glow.

I've watched them pass with the seasons,
And through the changing year,
The birds are forever singing
A song of love somewhere.

So, like these feathered friends of mine,
I'll sing from day to day
A song so sweet that those I meet
Will know I've passed that way.
—The Girls' Circle.

FATHER

It's over twenty years and more
Since father went away,
And that great spirit that we loved,
Gave up its house of clay.

And some who knew him then
Perhaps today cannot recall
The way he looked or spake or smiled
Or was he short or tall.

But I who used to hold his hands
And climb upon his knee,
I am certain there are times when
He comes back and counsels me.

Time was, I used to think of him
As very far from here,
But now I've really came to feel
That he is always near.

I don't know how to tell it, but,
When I have sat alone,
In some way he has come to me
And made his presence known.

Not in the old familiar way
When he would take my hand,
But in a smile or a thought which
I could understand.

When at life's crossroad I have stood,
And wondered which way to take,
Neither good or ill depended on
The choice I should take.

It seems to me that father then
Has come to let me know
The way if he were still on earth
He would wish his boy to go.

Perhaps it's only memory,
But still I seem to feel—
That father's presence every day
Is very close and real.
Sel. by Wm. Kinsley.

GOD'S CARE FOR HIS OWN

By Jas. A. Sell

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Matt. 10:20.

The paths of life are often dark,
Our way is often drear,

Our faith and hope are sorely tried
With sadness, doubt and fear.
But there's a God who reigns above,
Who notes the sparrow's fall,
And he metes out the bound of life,
And cares for one and all.

His loving care has one our heart,
And draws us close to him.
We'll follow on in sunshine bright,
Or shadows dark and dim.
We'll trust the Arm that holds the world,
And on its strength rely,
Assured alone, in life or death,
Our wants he will supply.

And in this trust our lives are sweet,
And brighter grows the way,
And if our hearts are sometimes weak,
They're strengthened when we pray.
God's ears are open to the cries
Of those who trust his love,
Their needful wants are all supplied
From his storehouse above.

We can not draw the veil apart,
To see the coming years,
What lies behind this curtain dark
Might fill our life with fears.
But we have One who cares for us,
Who notes the sparrow's fall,
Our lives are precious in his sight,
He keeps us one and all.

THE TRUEST FRIEND

By Irene Hecker

Do you long for a friend, a wonderful friend,
A friend who will always be true,
To whom you can go with your joy or your woe?
Such a Friend is just waiting for you.

'Tis Jesus, the Friend of all those who seek
Some one to whom they can cling
When temptations come and the flesh is so weak;
He helps when our weakness we bring.

O earth friends oft fail us, our friendship they take,
Then cast it, unheeding aside.
Just leave them and Jesus your truest Friend make—
The Friend who will always abide.

FRIENDSHIPS

Nurture your garden of friendships. Don't neglect it. As we grow older friends and friendships become more precious. One Southern young man who came to New York many years ago, and who has since been accorded every honor in his broad field, systematically kept a "Book of Friends." He never failed to communicate at least once a year with each and every one of them. How much this thoughtfulness contributed to his worldly rise, to his popularity, to the esteem he earned, 'twere impossible to say.

A SPIRITUAL REMEDY

Recently Gen. McArthur startled the world by demanding that ten million

Bibles be sent to Japan at once. This doughty warrior believes that the way to bring about universal peace is to keep wars from getting started.

He knows that when men read the Bible and take its teachings seriously, impulses and schemes which cause war vanish from their minds.—Earl L. Douglass.

SURE CURE FOR SUNDAY SICKNESS

On Sunday morning, rise at six; eat a plain, hearty breakfast.

Then mix and take internally a dose composed of equal parts of the following ingredients, namely:

Will.
Push.
Determination.
Self-respect.
Respect for God's house.
Respect for God's day.
Respect for God's Book.
A desire to be somebody.

Stir well; add a little love, just to make it sweet.

Repeat the dose every three minutes until Sunday school time, unless relief comes sooner. If the day is stormy, an external application of overshoes, rubber coats, and umbrellas will be helpful.

Signed, (NeverFail.)

SENTENCE SERMONS

Our deeds often contradict our words. We may have serious faults ourselves. Charity suffers long and is kind. If a man say, I love God and hateth his brother, he is a liar.—I John 4:20.

When God sends a man anywhere, the devil does his best to keep him from going.

Worry often gives a small thing a big shadow—Swedish proverb.

Not one holy day, but seven, worshiping, not at the call of a bell, but at the call of my soul. Singing, not at the baton's sway, but to the rhythm of my heart. Loving, because I must, giving because I cannot keep, doing, for the love of it.—Lorenza Dow Henry.

A man without a purpose, is like a ship without a rudder.—Carlyle.

Cheerfulness is health; its opposite, melancholy, is disease.—Haliburton.

He that knows only how to enjoy and not to endure is ill-fitted to go down the stream of life through such a world as this.—Van Dyke.

To yield to heave is to save one's self.—Mencius.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark.

Sin has many tools, but a lie is the handle that fits them all.—Oliver Wendell Homes.

We gain the strength of the temptation we resist.

If your eye is on the eternal, your opinions and actions will have the beauty which no learning can rival.

Nothing is really lost by a life of sacrifice, every thing is lost by failure to obey God's call.

The first lesson in Christ's school is self-denial.

The greater your troubles the greater is your opportunity to show yourself a man.

Sin may be clasped so close we cannot see its ugly face.

Make it thy business to know thyself, which is the most difficult lesson in the world.—Cervantes.

Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree.—H. Beecher.

Thought and learning are of small value unless translated into action.—Wang Ming.

Most people fail to become leaders because they are unwilling to assume responsibilities.—Owen D. Young.

ADULT SUNDAY SCHOOL LESSONS

Apr. 1—Solomon's Dedication Prayer. I Kings 8:22-53.
Apr. 8—The People Worship God. I Kings 8:54-66.
Apr. 15—Solomon Encouraged to Be Loyal. I Kings 9:1-28.
Apr. 22—Solomon Entertains a Queen. I Kings 10:1-13.
Apr. 29—Solomon's Revenue and Splendour. I Kings 10: 14-29.
May 6—Solomon's Sin and God's Judgment. I Kings 11: 1-25.
May 13—The Rise of Jeroboam. I Kings 11:26-43.

May 20—Good Counsel Forsaken. I Kings 12:1-15.
May 27—Israel's religious unity destroyed. I Kings 12:16-33.
June 3—The Penalty for Disobedience. I Kings 13:1-34.
June 10—The Fulfillment of a Prophecy Against An Evil King. I Kings 14:1-20.
June 17—Because of Sin, God Permits Judah to be Invaded. I Kings 14:21-31, 15:1-8.
June 28—King Asa Turns Judah unto the Lord. I Kings 15:9-24.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 1—Twelve Apostles Sent Forth. Matt. 10:1-15.
Apr. 8—A Parable By the Seaside. Matt. 13:1-17.
Apr. 15—The Five Thousand Fed. Matt. 14:13-21.
Apr. 22—Christ's Power Over Nature. Matt. 14:22-36.
Apr. 29—Obedience Rewarded. Luke 5:1-11.
May 6—Do Good to Others. Luke 6:27-38.
May 13—Mother's Day. Prov. 31: 10-31.
May 20—The Rich Young Ruler. Matt. 19:16-26.
May 27—Raising the Widow's Son. Luke 7:11-17.
June 3—The Conversation at the Well. John 4:3-15.
June 10—The Great Physician. John 5:1-16.
June 17—Sight Restored to the Young Man. John 9:1-21.
June 24—Jesus in a Sad House. John 11:20-46.

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All contributions to the various boards should be made out to the Treasury, but sent to the Secretary for his records.

BIBLE MONITOR

Vol. XXIX June 1, 1951 No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MY PART IN CHURCH

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." Heb. 10:23-25.

I question whether any true follower of Christ can resist this opportunity, of attending church service, whenever it is present and he or she is physically able? Further I sincerely feel that our duty does not stop there but we must enter into the activities of the service to gather the full spiritual benefit. The more we enter into the purpose and spirit of the service, the more enjoyable it will be and the greater benefit we will receive for both our mind and soul. To merely attend may be of some value but will help others very little and keep us from enjoying the true heart and spirit of the service.

The nearer the outside of the service we are (not necessarily the outside of the building), the nearer we will be toward staying at home when everything does not just go according to our notions or when temptations and cares of this world try to keep us from our christian duties.

What is our attitude as we enter the place of worship? Do we feel that is a sacred place, where God's presence is near and where we try to thank, praise and worship our maker? How thankful we should be that our denomination gives everyone, regardless of musical talent, the opportunity to express their thanks and praise to

God in song. We all have the opportunity to shut out everyone and everything as we kneel to express our thanks, praise and petitions unto our Creator. I hope none of us are among the gossipers in time of prayer, song, or anytime during service. How thankful we should be for this religious liberty as protected by our Government. Our denomination always gives time after service, to speak to friends or acquaintances before we must leave for our homes. The more we concentrate our minds upon the spirit and thought of the songs, of the lesson teachings, of the scripture readings, points and explanations of the minister, the more food we can gather from each service.

In a sense our lot is easy, if we do not have the cares and duties of leadership that it requires to make the service a success. However we should be growing stronger through each service which we have had an opportunity to attend so that when it is our duty to lead, in any way, that we will be able to use our opportnities. Someone must continually carry on the work, of which each service presents many and various duties. Actually we owe it to the oncoming generation, to be able to present them with an organization and structure which will lead them into the joy and spirit of true Gospel worship and obedience to God's word. The duties evolving due to our talents and opportunities will never be excused by leaving them undone. If our lot is small, just a kind word, a pleasant look, an encouraging attitude, in fact just being attentive and of good behavior will lend a contribution and blessing to the service. Even caring for the physical needs of the building and grounds has its part in church work. The caring for the sick and needy of the community may wield much influence and help spread the Christ spirit.

A thorough study of Rom. 12:3-21 will give us a picture of an united church at work. There is a humility, a sympathetic relationship, a duty to God, for each one to gather from every service. Through an attitude of prayer, a spirit of friendship and an atmosphere of hospitality, we can make the church a living organism of great benefit unto the Lord

and to each one of us I am so glad to be counted as one of the Lord's people and to have a church home in which I have my place of service and mutual feasting and fellowship in the Lord. Meditate upon Hymn No. 49.

THE NUMBER OF THE

Elden Fahl

There is very little said in the pulpit about the Beast, in Rev. 13. I cannot remember the time that I heard it preached on. I do not know why preachers shun that subject when it is so very important.

What is the Beast, his number, etc.? The answer to that question, as nearly correct as I can give it is: He is a tool in the devil's hands, that is going to appear in the last days and his appearance may be soon. Remember the devil has great power, more than people realize. We should thank God that Jesus Christ has overcome the devil and has broken his power over the Christian at least.

The devil will give his power, seat, and great authority unto the beast, Rev. 13:2. He will be able to perform so-called miracles, to deceive people and cause them to worship the beast. Rev. 13:6, "He opened his mouth in blasphemy against God." Rev. 13:7, "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

The beast is anti-Christ, opposite to Christ. Even though power will be given him to overcome the Saints (christians), God knows best. Christians have died before, for the cause of Christ, and they will again. Jesus said, "If ye lose your life for my sake, ye shall save it."

Rev. 13:8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Is your name written in the Lamb's book of life? It should be because Rev. 20:15 says, "And whosoever was not found written in the book of life was cast into the lake of fire." Jesus says in Luke 10:20, "But rather rejoice, because your names are written in heaven."

Now for the number of the

BIBLE MONITOR

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beast, Rev. 13:18, "his number is six hundred threescore and six," or 666. When the time comes that the beast is revealed, the number will be connected with a so-called rationing system, worse than we have ever known before. Rev. 13:16-17, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

What will be the fate of anyone and all, who worship the beast? Rev. 14:9-11, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

We see by these verses, very plainly, what will happen unto the unsaved person or anyone who worships the beast, his image or receives his mark. Rev. 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

Brethren and sisters in Christ, let us never be deceived by false prophets, nor by worshiping the beast or

his image or receiving his mark. Even though it may mean death, death for the Christian is just the passing into the presence of Christ, thank God for that promise. God help us to be faithful, and to worship Him unto the end, Amen.

R. 1, Denver, Ind.

LOVE NOT THE WORLD

Elizabeth Wisler

I feel my weakness, in trying to write for the Bible Monitor. By the help of God, maybe these few lines might be helpful to someone.

Some of the selected material I believe is helpful, but I feel we have able elders, ministers and even layity in the Dunkard Brethren church that can give us good admonition. I believe we as a Dunkard Brethren church should support our own paper more with written material.

Since I have read the two articles in December 1 Monitor, "Meeting Child's Needs in the Home" and "Train the Child," I am so thankful I was raised in a Christian home. Especially when I see how most children are dressed in the fashion of the world, and sorry to say even some in the plain churches. I feel sorry for those who do not have Christian parents to help them in their trials and temptations in this life.

There are none of us perfect, we all make many mistakes in this life. I pray God will help us day by day to live better lives.

We as young people of the church should have a desire to live up to the rules the Brethren have so earnestly tried to keep in accordance with God's word, since the Dunkard Brethren church was organized.

I Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." I believe this scripture, refers to all of us to be steadfast

It makes our hearts rejoice, when we meet young people in our church that are dressed in the order of the church. Some young people say, others will make fun of me if I comb my hair and dress like the church wants me to.

Dear reader God has promised us a great reward

at the end of this life, if we are true and faithful.

Rev. 3:15, 16, "I know thy works, that thou art neither cold or hot: I would thou wert cold or hot. So then because thou are luke warm, and neither cold or hot, I will spue thee out of my mouth." I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

I heard three entire sermons preached, to the young people and the home, not so long ago, in a series of meetings. It has made me think more and more of the responsibility of young people starting out in life to be a christian. He pointed out so many ways that we should be careful. Our conduct, living a clean life, our associates, and many other ways that many draw us away from God.

The tongue is also a very unruly evil. Jesus has made it so strong when he said it is full of deadly poison, which certainly is very true.

May God help us all to be more true to him.

R. 1, Waynesboro, Pa.

THE PROPHECIES LITERALLY FULFILLED

Wm. N. Kinsley

"For that that is determined shall be done," Dan. 11:36. "The Lord hath prepared his throne in the heavens and his kingdom ruleth over all," Psa. 103:19. Nebuchadnezzar was deposed from his kingly throne, when his heart was lifted up and his mind hardened in pride. "And he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will, Dan. 5:21.

"And thou his son, O Belshazzar, hath not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven," Dan 5:21. But the whole life of Daniel was different, Daniel blessed the God of heaven, and said blessed be the name of God forever and ever. For wisdom and might are his, he changeth the times and the seasons: he removeth kings, and setteth up kings, and giveth wisdom to the wise, and knowledge to them that know understanding. He revealeth the deep and secret

things. Now, O king, thou hast lifted up thyself against the Lord of heaven, and hast not humbled thine heart before God, in whose hand thy breath is. Thou hast not glorified God, therefore God hath numbered thy days, and thy kingdom, and finished it, thou art weighed in the balances and art found wanting.

"These men, O king, have not regarded thee: they serve not thy gods, not worship the golden image which thou hast set up," Dan. 3:12. Then in his rage and fury, he commanded to bring Shadrach, Meshach and Abednego. But they were stern in their faith and true to their God in heaven. Be it known unto thee, O king that we will not serve thy gods, nor worship the golden image. The king commanded the mighty men to cast them into the burning fiery furnace. But when the fire did not consume them nor even singe their hair, the king's attitude was changed, he had them removed and honored and issued a decree with severe punishment for anyone who spoke against their God.

Be it know unto all people, nations and languages that dwell on the earth, Peace be multiplied unto you. How great are His signs and how mighty are His wonders. His kingdom is an everlasting kingdom and His dominion is from generation to generation. The mysteriousness of God should be finished, as He hath declared to His servants, the Holy prophets. The king of the north shall stand up in the glory of his kingdom. But within a few days he shall be destroyed, neither in anger, nor in battle. For yet the end shall be at the time appointed. "The angel which I saw stand upon the sea and upon the earth l i f t e d up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the earth, ... and the things which are therein, that there should be time no longer," Rev. 10:5-6.

"For that that is determined shall be done," Dan. 11:36. "Upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them, and the people gave a shout, saying, It is the voice of a god, not of a man. And immediately the Angel of the Lord smote him, because he gave not God the glory; and he

was eaten of worms, and gave up the ghost," Acts 12: 21-23. Pride comes before a fall. "These six things doth the Lord hate: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren," Prov. 6:16-19.

"Thy terribleness hath deceived thee, the pride of thine heart," Jer. 49:16. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil," 1 Tim. 3:6. There were also false prophets among the people, even as today, there shall be false teachers among you, denying the Lord that brought them, and shall bring upon themselves destruction, and many shall follow their pernicious ways, by reason of whom the way of truth will be evil spoken of.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving," I Tim. 4:1-4. Some of this predicted apostasy has already taken place; one church has forbidden the priesthood to marry and commanded many of its members to abstain from meats. All of His prophecies will be fulfilled, will we be led astray by any of them?

The fate of the seven Asiatic churches has been literally fulfilled. Babylon is fallen and has been swept away with destruction. Nineveh has been completely destroyed. Egypt became a base kingdom. The fulfilment of the prophecies of even God's chosen Israel, because of her disobedience, have even been carried out. She was scattered among all nations of the world, Jerusalem was trodden down by the Gentiles and the people plucked from their own land. They have been many days without a king and the Lord has given the Messiah, the

Christ, the power to choose a kingdom from all nations. "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people," Acts 3:23.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, to him shall be the gathering of the people be," Gen. 49:10. Shiloh means a place of refuge, at that time a place of refuge for the guilty ones to save their natural lives. Now it refers to the Messiah, Jesus Christ, a refuge for the sinner to have his sins washed away. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 5:12.

"There shall be a time of trouble, such as never was since there was a nation even to that same time," Dan. 12:1. "Many shall run to and fro, and knowledge shall be increased," Dan. 12:4. "And he said, Go thy way, Daniel: for the words are closed up and sealed to the time of the end," Dan. 12:9.

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw," Rev. 1:1-2. Jesus Christ is our true witness, the first begotten of the dead, who washed away our own sins in His own blood. To Him be glory, honor and dominion forever and ever.

Hymn

Praise him who doth reign on high,
He who doth all our needs supply,
Praise him who doth our sins forgive,
Who now invites us to his throne.
Praise him to whom honor and praise belongs
Oh, may we all with one accord
Praise and glory in the cross of Christ.

Hartville, Ohio.

CHRISTIAN GRACES

Ethel Beck

Part Three

Only the humble in heart receive forgiveness. It is one who is lowly, unassuming and modest, not proud. The publican's humble prayer was heard. "And the publican, standing afar off, would not lift up so much as

his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for ever one that exalteth himself shall be abased; and he that humbleth himself shall be exalted," Luke 18:13-14. Let us begin reading with the ninth verse and notice the contrast in the attitude of the Pharisee and the publican. Jesus had a motive in telling this parable unto certain which trusted in themselves, that they were righteous, and despised others. We have nothing to boast of, all that we are and hope to be we owe to our blessed Redeemer, He is our righteousness.

Kindness and forgiveness go hand in hand in some of these verses. Forgiveness means to forget or cease to feel resentment, for a wrong done to us. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4:32. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye," Col. 3:13. One who is tenderhearted, is sympathetic, compassionate and considerate of one's feelings.

We are told to take Christ as our example in these things. All through His life He manifested these virtues, always helping others. We think of His forgiving spirit while hanging on the cross. There were those who wounded him and wished the worst upon Him. Yet He said, "Father, forgive them: for they know not what they do." We are commanded to forgive others as Christ forgave us. Think how much He has forgiven us, who claim to be His. "But after that the kindness and love of God our Saviour toward man appeared, not by work of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour," Titus 3:4-6.

"Be ye kindly affectioned one to another with brotherly love; in honor preferring one another," Rom. 12:10.

"But love ye your enemies, and do good, and lend, hop-

ing for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil," Luke 6:35. To be able to show such an attitude to those who are against us, is a real test of Christian character. But the reward will be worthwhile.

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. 6:15. "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." Read the account of the unmerciful debtor in Matt. 18:23-35. This pictures the Father's love to us; so very great, and the things which we are asked to forgive, so small. Yet if we fail to forgive from the heart we will meet punishment as this debtor did. When he failed to forgive the smaller debt he was held responsible for the large debt against him. If we fail to have a forgiving spirit let us fear for the judgment of God is against us. We have a big debt resting on us.

How often shall we forgive? "Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven," Matt. 18:22. There is no limit.

Meekness—patience under injuries, mild of temper, submissive, humble. We think of Jesus as being meek. He said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls," Matt. 11:29. "Now the man Moses was very meek, above the men which were upon the face of the earth," Numbers 12:13. We are also exhorted to possess a submissive and humble spirit rather than outward adorning. "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," I Pet. 3:4. This is of great value in God's sight. May we possess that calm and submissive spirit. We must show this spirit to those in authority. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil no man, to be no brawler, but gentle, shewing all meekness unto all men," Titus 3:1-2.

We should always be ready to give an answer of our hope in Christ, in the spirit of meekness. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear," I Pet. 3:15.

Those who are at fault should be approached in the spirit of meekness. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," Gal. 6:1. How important that we feel our weakness and depend on God to direct when we are to approach one for a fault. A precious soul is at stake. How sad it would be if we would not humble ourselves and hereby discourage the one whom we tried to help.

A good quality of a Christian is temperance. Meaning: Moderation in that which is good and abstainence from that which is bad, self-control, and calm. It is a fruit of the spirit. "M e e k n e s s, temperance: against such there is no law," Gal. 5:22. We also find it in the addition chapter, 2 Pet. 1:6, adding these virtues to our Christian experience, "And to knowledge, temperance; and to temperance, patience; and to patience, godliness." I t should especially be a qualification of a bishop. "But a lover of hospitality, lover of good men, sober, just, holy, temperate," Titus 1:8. It is expected of the aged. "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience," Titus 2:2.

Paul in speaking of those running in a race, who wish to obtain a prize, practice temperance. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible. I therefore so run, not as uncertainty; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I I have preached to others, I myself should be a castaway," I Cor. 9:25-27. If worldly people moderate themselves for earthly gain and honor, how much more shall we for heavenly gain. Moderation in our Christian life will show that we have

the mastery. If we continue to run the Christian race we will then obtain an incorruptible crown.

Inasmuch as we have experienced the peace of God in our hearts, we are required to live at peace with others. "If it be possible, as much as lieth in you, live peaceably with all men," Rom. 12:18. "And the fruit of righteousness is sown in peace of them that make peace," James 3:18.

Our prayers should be for those in authority, that we may continue to live peaceably. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peacable life in all godliness and honesty," I Tim. 2:1-2.

Let us think on the word "quiet." We are to "lead a quiet and peaceful life." Is God pleased when we rush through life in bewilderment and uncertainty? "A meek and quiet spirit" is of great value in His sight. When we feel nervous and irritated, should we not take time off to calm ourselves, by seeking refuge in Christ? "For thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not," Isa. 30:15. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever," Isa. 32: 17. When we know that we are right with God, and living righteous lives, surely it brings quietness and assurance. We will have confidence in our Lord to accomplish His work.

"For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread," 2 Thess. 3: 11-12. Paul commands these gossipers to quit their talking and get to work. We can do more and better work for our employer if we are not involved in conversation. When we work by the hour, I wonder if we are not cheating our employer if we continue in needless conversation. They hire us for the work we can accomplish and not to visit with them or

others. We owe them our best of service. Paul further states, "and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you," I Thess. 4:11. If we have idle hands and a busy tongue perhaps it will take some studying and cultivating to learn to be quiet. Perhaps it would be better if we all would do more thinking and less talking.

Divine love, is the foundation of all these Christian virtues in I Cor. 13. The fruit of the Spirit as we quoted before in Gal. 5:22-23, start with love. All the rest are an expression of that love. "Love is: God living and working out that which He has worked in.

Joy is: Love overflowing or in blossom.

Peace is: Love resting or in repose.

Longsuffering is: Love enduring or on trial.

Gentleness is: Love submitting.

Goodness is: Love working or in action.

Faith is: Love believing, or in waiting.

Meekness is: Love suffering without murmuring.

Temperance is: Love governing or God-control."

These are not all the graces a Christian should possess. But as we study on these mentioned in the three articles, it makes one weak to feel the lack of them. May we each seek God's help to cultivate these qualities that a Christian should possess. Then our lives will burn brighter so we can show others the way of salvation.

Dallas Center, Iowa.

NEWS ITEMS

MAY 1, 1951 ISSUE

A number of copies of this issue were lost in the mail. If anyone is through with this issue and going to destroy it, will you please wrap a paper around and return it to your editor and thus someone else will also receive some good from it.

—Editor.

BROADWATER CHAPEL, MD.

We met in regular council March 10, 1951, at 7:30 p. m. with our elder, Bro. Jonas Broadwater, officiating. Scripture reading, Eph. 5:1-21. Prayer by Bro. George Dorsey.

Council opened by singing No. 379 after which Bro. Jonas Broadwater took charge of the meeting.

Delegates were elected for District meeting and Sunday school

officers for the coming year.

Business was taken care of in a friendly way. We also elected our minister to hold our meeting, which fell on Bro. Otto Haris of Antioch, W. Va. The meeting will begin on the 3rd of August with lovefeast Saturday, Aug. 11.

We invite all who can to be with us during these meetings.

Hilda Sines, Cor.

BETHEL, PA.

We of the Bethel congregation held our spring lovefeast on Sunday, April 29th. We had a beautiful day, unseasonably warm and thunder showers in the evening. However, that did not hinder us from having a wonderful meeting and the house was well filled.

We heard some very good admonitions and trust that our members, as well as our visiting friends, may yield more fruit as a result of these lessons.

Visiting ministers were: Brethren Ammon Keller, D. K. Marks, Ray S. Shank, A. G. Fahnestock and Addison Taylor. In the evening these were assisted by our home ministers: Bro. David Ebling, James Keggerrreis and Henry Keggereis.

It is our earnest desire that we all may have been built up and strengthened by this, another stepping stone in our Christian pathway.

Sara Weaver, Cor.

OBITUARIES

ELIZABETH HUMMER

Daughter of Samuel and Caroline (Greenawalt) Hummer, passed away at her home in Colchester, Ill., Sunday morning, April 29, 1951, aged 90 years, 11 months and two days.

She was born in Lancaster County, Pa., May 27, 1860. When a child she came with her parents to Illinois in 1875, settling in Whiteside county. Here they remained about a year, then moved to Sangaman county. In 1884 they moved to McDounough county. For two years they lived northeast of Macomb, then moved south of Colchester in 1886. For the last forty years she and her sister, Caroline have maintained a home in Colchester.

Surviving to mourn her passing are her devoted sister, Caroline, who has tenderly cared for her during her declining health and a brother, Granville of Alma, Neb.

The following brothers are deceased: Allen, Milton, Clement, Clayton, Harry, Abraham, Samuel and two infants.

She was a very devout Christian, being in the faith of her church. She was a member of the Church of The Brethren, giving her heart to the Lord in her teens. In later years she transferred her membership to the Dunkard Brethren Church.

Services were held Tuesday, May 1, at the Camp Creek church of The Brethren south of Colchester, Ill., with Elder H. R. Dickey of Deer Creek, Ill., officiating. Elders W. S. Reed of Dallas Center, Iowa, and George Replogle of Astoria, Ill., assisting. Burial was in the Camp Creek cemetery.

We do not feel she has left us, just gone on before to the Home her Savior has prepared for her. All that knew her feel, we have lost a true and faithful friend and

companion, we believe she is very happy and pray that we will meet her face to face when our work is done. It is our loss but her gain.

Here is a poem that I believe Sister Lizzie would truly feel and believe. It was written by Mrs. Amos Walter several years ago and was found among her effects after her death.

There is a story, Oh so sweet!
And if you list' I'll now repeat
Why Jesus is so dear to me.
He saved my soul and set me free.

I went to Him in earnest prayer
For strength to help my burdens bear.
I then received a blessing sweet,
While pleading there at Jesus' feet.

And not 'till I could truly say,
"Thy will be done in every way,"
Did I a full salvation find,
And perfect rest to soul and mind.

No pen or tongue can ever tell
The joy that in my heart doth dwell,
For Jesus gave me perfect peace,
And from my sins a sweet release

To my dear friends who have been true
I have a word to say to you:
To Jesus ever faithful be
Till up in heaven his face we see.

The days that have been brought to me
By your kind words and sympathy
Can never here on earth be known,
Not 'til we meet in that bright home.

And now poor sinners don't you know,
He said He'd cleanse you white as snow
And what He says I know He'll do
Because I've tried and found him true.

But one thing more I'd say to you:
Please bear in mind that what e'er you do,
You must a full surrender make.
And give up all for Jesus Sake.

If while afflictions, O so great!
And in this helpless gloomy state,
Such joys and peace it gives to me
He'll save your soul and set you free.

I'm nearing now my prayer's end
And I'm so glad I've found this friend
Whom I can recommend to you,
What he did for me He'll do for you.

Martha I. Harman, Cor.

BENJAMIN FRANKLIN LEWIS

Benjamin Frankline Lewis, son of Freeman Winfield and Sarah Ann Lewis was born March 9, 1872 at Granesville, W. Va., and departed this life April 5, 1951, at his home at Swallow Falls, Md. after a short illness of pneumonia and a heart condition at the age of 79 years and 27 days.

He leaves to mourn his departure three sisters and one brother: Mrs. Fannie Jackson, Masontown, W. Va.; Mrs. Dan Lewis, Grellin, Md.; Mrs. Myrtle Baker, and Walter C. Lewis both of Oakland, Md., a number of nieces and nephews, and a circle of friends as far as he was known. Several brothers and sisters preceded him in death.

Bro. Lewis united with the German Baptist Brethren early in life, and later cast his lot with the

Swallow Falls Dunkard Brethren. His entire life has been spent in untiring devoted service for his Master, friends, church, and community. Whenever anyone was in need, Bro. Lewis was always willing to give his assistance. His place was seldom vacant at church services. The family, the church, and the community has lost a christian friend, and helper indeed, but we feel that it is only a temporary separation for a short time, from those who follow the meek and lowly Lamb of God.

Over the river, faces I see.
Fair as the morning, looking for me;
Free from their sorrow, grief and despair,
Waiting and watching, patiently there.

Father and mother, safe in the vale,
Watch for the boatman, wait for the sail,
Bearing the loved ones over the tide
Into the harbor, near to their side.

Brother and sisters gone to that clime,
Wait for the others, coming sometime,
Safe with the angels, whiter than snow,
Watching for dear ones, waiting below.

Funeral services were conducted from the Swallow Falls Dunkard church April 8th, at 2 p. m., by Eld. W. A. Taylor of Hindman, Pa., in charge, assisted by Bro. George Dorsey of Salisbury, Pa. Funeral text from 2 Cor. 5. The remains were laid to rest in the family cemetery on the Lewis farm that had been his home for many years.

Ruth M. Snyder, Cor.

As I was not able to attend Bro. Ben's funeral I would like to add a few lines to this obituary. The life Bro. Lewis lived has been a great help to me and my family both spiritually and financially. We labored side by side for about 31 years. No job was to hard, or no day too long. He never complained. His greatest concern was to be well worth his wages. I often said I wouldn't keep Ben's time if he would keep all his time and not cheat himself. Words cannot express how much we miss Bro. Ben, but we know our loss is his gain.

He spent much time in reading God's word. He said he would rather eat without bread than do without his church paper. He never traveled far from home, but he had a large circle of friends. I have known him to give his last dollar to the church many times.

Bro. Ben's hearing had been very poor for 35 years, and gradually grew worse until the last 10 years he was nearly deaf. All this did not keep him from church services if he was able to be there. He would walk ½ mile to cross roads and we would take him in the car. He attended council on Saturday and started to walk to the cross road Sunday morning to go to church, but he was to sick and turned and went back. He lived only until until early Thursday morning. During his illness he spoke different times of going home. I have often said, "Perhaps if we were deprived of some of the blessings we enjoy, it might make us better christians.."

In memory of a beloved brother,

Z. L. Mellott,
Oakland, Md.

COURTEOUS CHRISTIANS

"Be courteous." I Pet. 3:8.

Did you every stop to think, dear reader, that a Christian, in being discourteous, hides his light under a bushel? We take it for granted that every child of God would be at all times polite and considerate of others, but I am sorry to say that on every hand we find a great lack of Christian courtesy. I do not believe this is intentional, but is due to thoughtlessness and underrating its value in the believer's life.

Christian courtesy begins at home. Home is the place where it is most difficult to be always polite, always good-natured and unselfish. Think what a change there would be in a good many homes if boys and girls were mannerly and obedient and if fathers and mothers set a good example of this virtue!

If we were always polite and kind to one another at home, how much easier it would be to be polite and kind to those with whom we work! If we cannot be courteous to those whom we dearly love, how are we going to treat those who sometimes are unkind and overbearing in their manner toward us?

Courtesy springs from love, for we read in I Corinthians 13:4, 5, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." If we love the Lord Jesus Christ with all our hearts, souls and minds, then we will soon love our fellowmen, because Jesus loves them. Once we love them with a deep Christian love, then we will want to be kind and courteous to them, seeking to win the lost to the Saviour and lending a helping hand to our brothers and sisters in Christ.

Let us look within and ask ourselves, Are we always polite in our church activities? Do we share our hymn book and sometimes forego our accustomed seat that strangers might be more comfortable? De we wait our turn to speak at business meetings? If we cannot agree, do we say so in all love and kindliness? When we are entertained at conferences, do we show our

hostess every courtesy? Dd we help with the dishes and seek to make her added duties lighter? Some may say, "Why, of course! That is a foregone conclusion." Not always, my friend. I have seen Christians neglect these little niceties of manner which go so far to show that Christ lives wthin and that we love Him with all our hearts.

In our childhood days, many were the times when we had to be reminded to say, "Thank you." We perhaps thing this admonition a bit out of date now that we have grown up and taken our place in the world. Yet God found it necessary to include in His Word, the little verse, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you," I Thess. 5:18.

How many of the ten lepers came back to thank the Lord Jesus for healing them? One! Just one was polite and thoughtful enough to offer his heartfelt thanks to the Lord Jesus, for restored health and strength. What of the other nine? They hurried to the priest and then away to enjoy life once again. They forgot all about the One who cleansed them from one of the vilest diseases man can contact.

Let us always remember, in everything to give thanks, both to one another and to God, who, in His matchless grace, is always bestowing His good gifts upon us.

As the great multitude, tired and hungry, faced nightfall with nothing to eat, the disciples cried, "Send them away," but Jesus answered, "Give ye them to eat." He was "moved with compassion toward them, because they were as sheep not having a shepherd," Mark 6:34.

When the mothers brought their little children to be blessed, the disciples rebuked them, but Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," Luke 18:16.

Jesus was "wearied with His journey" when He sat down on the well of Samaria, yet He was not too hot and tired to show the despised Samaritan woman the way salvation and light.

Mary and Martha were oftentimes hostesses to Jesus and benefited much by His goodness unto them. Once did He have to rebuke Martha for her "much serv-

ing," but He did it, oh, so kindly. "Mary hath chosen that good part." When their beloved brother died, "Jesus wept." Then he manifested God's mighty power by calling, "Lazarus, come forth!" and Lazarus came forth, alive and well.

When a guest at the wealthy Pharisee's home, Jesus remonstrated with him because he offered Him no water for His feet and no food to refresh Him.

At the wedding feast at Cana, Jesus turned the water into wine, which saved the embarrassment of His hostess.

Jesus was once invited to Peter's home. He immediately did much good to that home by healing Peter's wife's mother, who was ill with a fever. She, in turn, showed every courtesy to her Saviour and saw that He was entertained and made comfortable.

Abraham showed hospitality and courtesy to the three strangers who came to his tent, and later found them to be the Lord Jesus Christ with two angels. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares," Heb. 13:2.

Rebekah politely gave Isaac's servant water to drink and watered his ten camels, which was no small task, and the servant an utter stranger! However, she found herself many times rewarded, as she became partaker of God's mighty covenant with Abraham and was in the direct line of the birth of Christ.

Paul many times thanked those who had been kind and hospitable to him and remembered them day and night in his prayers. So we could go on and doubtless find many more examples in God's Word of Christian courtesy. Let us pray that God will help us at all times and in all places to be truly Christ-like by being truly courteous!—Hazel M. Swadling in Clevel Gospel Herald.

A TIMELY WARNING

Behold, how great a matter a little fire kindleth, Jas. 3:5.

It is the little foxes that spoil the vines. S. of S. 2:15. I sometimes wonder if we are open to the truth of these scriptures.

It is not our aim to write about fire or foxes, but something seemingly small

in the eyes of many, but with far-reaching results. I refer to the sleeveless dresses and anklets worn by our innocent children. Why do Christian fathers and mothers put them upon their God-given gifts? I'm sure if we could but see the outcome we would close our eyes to the scene. We must give an account of our stewardship, and will be held responsible for our children. Ex. 20:5. It seems to me parents today are anxious to have their children shine in the world while in innocency—but what will the end be?

Heathen customs are not to wear much (if any) clothing. Is Satan leading us little by little to the same condition? Do we lack civilization? or does education bring about the sad state of affairs? It is high time that we awake out of our sleep. Rom. 13:11.

Let us look into a few of the excuses which we have come across: "They are only children, and we wish to make them comfortable." "Long hose are hard to get, and more expensive." "We have seen ministers' children wear them; why not ours?"

None of these can be called a reasonable excuse, since when pondered over and weighed they are found wanting. To be honest, all would have to confess it is because they are in style.

Let us all be awake to the issue, get down on our knees before God asking forgiveness, and for a greater vision of our responsibility toward our children. Let us be obedient to the Lord's leading. May we search our hearts and homes, remove and destroy that which belongs to Satan and is unprofitable to our spiritual good. Acts 19:18-19.

We are a called-out people; in the world, but not of it. Yet where is the dividing line? It is fading like daylight when night comes on. "Awake thou that sleepest: arise . . . and Christ shall give thee light."—Nora E. Snavely, in the Gospel Herald.

CLOUDY DAYS

There is no journey of life but has its clouded days; and there are some days in which our eyes are so blinded with tears that we find it hard to see our way or even read God's promises. Those days that have a bright sunrise followed by sudden

thunderclaps and bursts of unlooked-for sorrows are the ones that test certain of our graces most severely. Yet the law of spiritual eyesight very closely resembles the law of physical optics. When we come suddenly out of the daylight into a room even moderately darkened we can discern nothing; but the pupil of the eye gradually enlarges until unseen objects become visible. Even so the pupil of the eye of faith has the blessed faculty of enlarging in dark hours of bereavement, so that we discover that our loving Father's hand is holding the cup of trial, and by and by the gloom becomes luminous with glory. The fourteenth chapter of John never falls with such music upon our ears as when we catch its sweet strains amid the pauses of some teriffic storm. "Let not your heart be trouble; ye believe in God, believe also in me. I will not leave you comfortless."

Sel. by Ruth Wilson.

THE HOUR BEFORE YOU GO TO CHURCH

I have in my eye at present the hour before you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation.

How very much the power of the minister's preaching depends on the preparing of the hearer's heart! If you come up to church with your mind crowded with trifles and puffed up with vanity what can ministers do? They can do nothing but beat the air. what else can they do, if there be nothing before them but air to beat at? It will make a sound and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veils off their hearts.—W. Arnot.

Sel. by Ruth Wilson.

SENTENCE SERMONS

The Great Being unseen, but all present, who in his beneficience desires only our welfare, watches the struggle between good and evil in our hearts, and waits to see whether we obey His

voice, heard in the whispers of conscience, or lend an ear to the spirit evil, which seeks to lead us astray. Rough and steep is the path indicated by divine suggestion: mossy and declining the green way along which temptation strews flowers. The conscience whispers "Do what you feel is right, obey me, and I will plant for you a firm footing."—Charlotte Broute.

A woman came to a missionary at Bengalore, asking him to interfere and prevent a native Christian from praying for her. When asked how she knew that he was praying for her she replied, "I used to perform my worship to idols quite comfortably, but for some time past I have not been able to do so. Besides he told me one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying he may make me become a Christian too. He is always bring things to pass with his prayer. Somebody must make him stop.—Missionary Herald.

So-called innocent amusements of the world are only contrivances to forget God.

The ideal life is in our blood and never will be still. We feel the thing we ought to be, beating beneath the thing we are.—Brooks.

Too many people get into processions without finding out who is in front or where they are going.

COURAGE IN THE RIGHT

There may be some who'll gibe and sneer
At honest effort, but 'tis clear
That he who dares to do the right
Shall some day conquer in the fight,
If, heeding not the scoffer's cry,
He marches right on e'er faithfully.

The grandest victories ever won
Are blessings sent for good deeds done;
And riches far than crowns of gold,
Or gems of fabulous wealth untold,
Is that bright crown of gratitude
The world gives to its brave and good.

Oh, toiler standing at the plow;
Oh, workman with the sweating brow,
Yours is the mission to fulfill
The carrying out of Heaven's will;
And yours the triumph of success,
If bravely on you ever press.

Take courage, then, and do your best:
There'll surely come a day of rest,
When sweetest flowers shall strew your way,
And chill December turn to May;

March with a hero's firmest tread—
"Be sure you're right, then go ahead!" —Sel.

THE TONGUE

"The boneless tongue, so small and weak,
Can crush and kill," declares the Greek.
"The tongue destroys a greater horde,
The Turk asserts, "than does the sword."
The Persian proverb wisely saith,
"A lengthy tongue—an early death!"
Or sometimes takes this form instead,
"Don't let your tongue cut off your head."
"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."
And Arab sages this impart,
"The tongue's great storehouse is the heart."
From Hebrew wit the maxim's sprung,
"Though feet should slip, ne'er let the tongue."
The Sacred Writer crowns the whole
"Who keeps his tongue doth keep his soul."

—Selected.

IS CHRIST CROWED OUT?

Is Christ crowded out of your busy life
With the toiling that each day brings?
With the strain and stress of the cares that press,
You've no time for the King of Kings.

There's coming a day in the great sometime
If for Christ you have never room.
You will knock and wait at the pearly gate
Crowded out, there will be your doom.

Crowded out. Crowded out.
You've no time for His service you say,
While for pleasure and business you always have time.
Is Christ crowded out today?

—Mrs. C. H. Morris.
Sel. by Jeannette Poorman.

PRESSURE

By Pliny A. Wiley, Adapted

We feel the pressure of today
With all its urgent, harsh demands,
To do, to go, to serve, to pay;
These are imperious commands.

We feel the pressure of the war,
Each march and siege; each raid and plot;
The nameless horrors we abhor,
Our lives they shadow, stain, and blot.

We feel the pressure of the world
Hoary with age and black with guilt;
Its thunderbolts of hate are hurled,
The lifeblood of its youth is split.

And yet it is our Father's earth,
We are His sons and daughters dear;
Still all the verities of worth
Are ever with us now and here.

Then let us take our stand for truth,
Regardless of what others do,
If we will be His faithful ones,
He will be sure to see us through.

BIBLE MONITOR

Vol. XXIX June 15, 1951 No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

RECREATION THROUGH CHRISTIAN PRINCIPLES

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. 10:31. Webster defines recreation as: refreshment of the strength and spirits after toil. In order to coordinate the parts of the body and the mind; a child needs play as well as the kitten or puppy. As the child grows older its play needs control and purpose. We might term this controled play as recreation. Any other purpose for play is merely an expression of laziness or idleness. Anything continued for a length of time is no more a change, a rest, but becomes work and tiring regardless of the purpose behind it.

The older we grow, perhaps we should say that the more mature we grow, the nearer our rest and recreation should follow the thought of our text. A change, a rest is needed for our temporal well-being but it can be varied, with a purpose in view so that it may bring much glory to God. Perhaps much of the recreation followed today has really no purpose behind it, other than to pass the time. The natural inclinations are followed, whether sinful or not, largely from habits acquired from others. It is astonishing to realize that much of this recreation becomes wreckation for man's physical, mental and spiritual nature.

"Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible," I Cor. 9:25. We can be just as intemporate in recreation as in any other

thing and instead of doing us good it becomes very harmful and wasteful.

Our text is a direct command and very limiting, how much do we plan and meditate upon it? I Cor. 8:10-13, can be applied in this problem as warning us about our concern for the others welfare. Many forms of rest, change or recreation as followed, by the world in general, can very injurious to others. It is always possible to direct our time and efforts, aside from our daily duties, to something useful, helpful and that which brings lasting satisfaction and true happiness. We have some advice from our Lord in Mark 6:31, "And he said unto them, come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat."

"That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. 12:1-2. Learning the perfect will of God and walking therein is the proof and the fruit of the new creation, wherein old things have passed away and all things have become new. A new mind and heart will not find rest, satisfaction or joy in that which the carnal mind may consider its very life. "But know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for the childhood and youth are vaniy," Ecc. 11:9-10.

The following of the Golden Rule and our Gospel duties for ourselves and toward one another, will fill our lives so full of that which brings lasting joy and happiness that we will have no time for wasteful, empty pleasure, idleness or sin. The end of play and recreation should be preparation for the battle of life in the days to come; and anything that weakens me to meet the enemy should be avoided. Industrial statistics reveal that a large percentage of their avoidable accidents take place on the day after a Sunday or holiday; why, because of the improper use of the day of rest.

"I slept and dreamed that life was beauty; I woke and found that life was duty." He who duly considers his obligations to God and his fellows and faithfully per-

forms them will find a life of peace and contentment with much happiness.

THE INSPIRED WORD

Paul R. Myers

The Holy Bible is the inspired Word of God. It contains the perfect and only plan of salvation. Its contents was dictated by God to Holy men, who commanded them to "write." Thus through the ages past, the inspired word was given and preserved to this present time.

The Bible is inspired by the fact that God, through the Holy Ghost moved directly upon the hearts of its writers, causing them to record, not their thoughts or words, but God's. The purpose of the inspired word is to reveal to men the will of God. It lacks nothing in that it contains the entire will of God concerning us and within its lids there is sufficient to cover every need of the human soul. It is a perfect piece of Divine literature. It contains the perfect plan of salvation, nothing more being needed and nothing lacking.

The Apostle Paul recognized the source of the inspired word and its purpose when he wrote these words, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works," 2 Tim. 3:16-17.

Paul here tells us that the Words he wrote were inspired. The Word has a very definite purpose. First, portions of it are doctrinal. They must be fully believed and lived. Other portions are disciplinary, and are for reproof and correction, to be so used that sound growth and development may abound. Other portions are for teaching and guidance. The Word in its entirety, abounding in man, practiced and obeyed, makes a saint out of a sinner and prepares him for an Eternal inheritance, that fadeth not away.

A part of the Word of God was addressed to the Jews. A part to the Gentiles. Part was dictated of God to man to write. A portion of the Word contains Jesus' own teachings. Part is history, part is the present and part

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fortells the future. It directs us how to live. Obeying it prepares us to die.

The fact that the Word is inspired of God makes it all essential. We dare not add to, neither take from. It is complete and is all-sufficient. The Word is forever settled in Heaven. The law of the New Testament, as inspired, is to control and direct the Church of God. No man, or body of men have authority to change or alter God's Word. All that it authorizes them to do is to devise means of carrying out the principles embodied in this Word.. If anyone attempts to go beyond that authority, they are on dangerous ground. Anything helpful to carry out the principles God established should receive support, but never attempt to change the principle. Allowing the Holy Spirit to direct, will bring unison, as it never deviates from itself.

Throughout the ages of time, man has attempted to divert the Inspired Word, to alter it to fit his own personal viewpoint, even to declare it false, attempted to destroy it in printed form, but was unsuccessful, why? Simply because it is the Word of God and not man.

As a grave warning to men, who would lead contrary to the Inspired Word, or to those who would follow such leadership, Jesus Himself says, in Matt. 15:9, "But in vain they do worship me, teaching for doctrines the commandments of men." We are to obey the Commandments of God. Obeying the commandments of men will be in vain.

The Inspired Word is the only revelation from God to man. It is the only authorized rule of faith. Those

who accept it in its entirety and obey it, have a promise from it of Heaven. Those who disobey it have a promise from it of punishment in Hell.

We have in our very time an abundance of testimony declaring the authenticity of the Inspired Word. Day and night, seedtime and harvest, life and death, wars and rumors of wars, etc., all today declare the Bible as credible.

The inspired word of God has been quoted more, been memorized more than any other piece of literature. Between its pages men and women of many ages sought comfort, consolation and the Way of Life. There and only there can they find anything permanent. Another proof that it is the Inspired Word of God.

Box 117, Greentown, O.

THREE WORDS

"Traditionalism," "Conservatism and Modernism"

By Wm. Root

In this article and the following articles, we wish to point out the relation of these "isms" to the church of Jesus Christ, which he established in the world, of which we affirm the Dunkard Brethren, through their succession, when true to her "Polity," are in identity.

Jesus said in Matt. 16:18. "And I say also unto thee, that thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it."

The three words above, Traditionalism, Conservatism and Modernism, let us consider in the light of God's Word, and their pertaining to the Christian faith and the Christian church.

It is by our faith in Christ, through the medium of his church, by our obedience to the word of God, in believing on his Son Jesus Christ, in his atonement for our sins, that we are saved and receive our eternal inheritance to the ever lasting kingdom of God.

It is very essential that you and I belong to the church, (hold the same faith) with the one which Christ built, that we believe in the name of Jesus Christ, "For there is none other name under heaven given among men, whereby we must be saved," Acts 4:12.

There are many church organizations in the world, how may we then identify Christ's church?

First of all, let me say, there is no church in the world today, who can trace their organization by name back to Christ and the apostles. Nevertheless we can trace the fundamental doctrines of the "Conservative Dunkard Brethren church," back to those times.

Our first argument, to prove this statement is based upon the fact that we follow closely, (perhaps more closely) than any other church in existence in our opinion, to the written Word, the gospel of our Lord Jesus Christ, in the keeping of his commandments, than we find in any other. Also without any fear of successful contradiction, if we were to use space to cite all creditable historians, we feel history would confirm our statement.

Hence we Dunkard Brethren hold to the fundamental doctrines of Christ. We are fundamentalists, as we believe "are the fundamental church," although this may be questioned by others.

By the word fundamental, we mean, "Pertaining to the foundation or basis; serving for the foundation"; (Webster) essential; important; basal; primary; as, a fundamental truth or principle; a fundamental law.

Christ is the foundation of the faith of the Dunkard Brethren church, His unchanged Word is the basis, serves for our solid foundation.

It is very essential that Christ's church accept primary law, basis principles of fundamental truth, these are essential and important to fundamental law.

We do not have space to discuss all the fundamental doctrines, held by our beloved fraternity, in these articles, suffice it to say tney are all very clearly outlined, on the "Brethren's Card," as distributed by our General Mission Board, as you read these lines, you may do well to insert the reading of that card at this point, in the reading of this article.

The "Plan of Salvation," as we teach it and practice it, is fundamental doctrine, faith, repentance, confession, conversion and baptism, a new birth two fold, which regenerates and brings about a new creature.

Farther on we wish to

bring more to your minds about the necessity of fundamentalism, but first we want to discuss, systematically the three words of our subject.

The first one is "Traditionalism." What is traditionalism? Mr. Webster says it is, as pertaining to religin: "A system of religious belief relying on revelation for its support and received by traditional instruction; as handed down orally.

A faith based on ecclesiastical authority and the traditions of the church, rather than on the exercise of reason or individual investigation of the scriptures.

Looking at the meaning of this word traditionalism, it behooves us as to how we apply its meaning to the gospel of Christ and to his church.

For example we dare not, individually or collectively, as a church body hold to a faith, traditionally, that is not in harmony with the fundamental doctrines and primitive practices of Christ's church, as handed down by Christ and his apostles through holy writ.

It is only on such ground we can rightly follow tradition. Paul says in 2 Thess. 2:14-15, "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

This instruction of the apostle confirms our thought that in our holding to traditions practiced by our church organization, or any other this side of the dark ages, we should be sure that the tradition was the thing that was taught by Christ and the apostles.

We are taught to investigate the scriptures, realizing they are "given by inspiration of God, and are "of no private interpretation." We should base our faith, not upon the traditionalism of the church or church history, but upon the fundamentals of Christ's church, and we should practice primitive doctrine.

In view of these things, our faith leads us to believe that the Holy Spirit, even from the time of the apostolic church has led the true people of God, to hold only those traditions taught in accord with God's Word, the

Spirit never leads away from the Word.

This is why we believe the true faith has been revealed, and held to conservatively by God's people, even since the dark ages, as well as prior to that time.

Let us note the dangers of following the traditionalism of men. Christ rebuked it. In Christ's time the Scribes and Pharisees were exalting tradition above "Divine Law." Let us be careful brethren, lest we do the same in our practice of some of the ordinances of God's house.

Matt. 15:1-3, "Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples trangress on the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?"

Also in Mark 7:8, Christ rebukes traditionalism, "For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do."

In following traditional practice of ordinances today, we should take the command and pattern of Christ as our example, rather than the tradition of some religious group.

In part two we shall discuss our second word, "Conservatism," the Lord wills.

Great Bend, Kans.

BELIEF IN GOD'S WORD

J. F. Marks

I believe it is well for us to consider what real belief in the Word of God is, what it means and what it will do for us. As we go through life sometimes we meet people who, if it were possble, would get us to disbelieve part of God's word. In our day some people are teaching that man is not God's creation and many other untruths about God and His word. Most of us have learned we cannot believe all people.

I believe in the creation as recorded. We have great reason to believe the word of God from beginning to end, because of its holy truths. I can see no reason for doubt or benefit to be gained thereby. As we go through life

we see clearly many things above and beyond man's control: sunshine, rain, storms, earthquakes and melted rock coming out of the earth.

None can prove or truly testify that there is untruth recorded in God's word. I hear people say, man is going to destroy the earth with the terrible destructive bombs they are now making but I do not believe this will take place. It is possible that through wickedness, instead of looking to God for guidance, terrible widespread suffering may be allotted to mankind. God will destroy the earth, not man. The speech of man will never make void any part of God's word.

As we view the life of Noah, people made fun of him because of his genuine belief and obedience to God. Today many people are doing the wrong thing through the belief and words of man. Our works prove our belief. Abraham believed God and it was accounted unto him for righteousness. A righteous life comes through genuine belief in God through His Word.

Regarding this subject it is well for us to consider God's word in the old dispensation. Let us think of the fact that men of God could see far ahead beyond their lasting time on earth. The prophecies recorded in the old testament were carried out to the full extent. Christ's coming was the great fulfilment of God's word. Christ did not come to destroy but to fulfill the law of God. The Gospel of Christ shows to us the conditions of the world today in reality.

Sometimes I think of the promises and prophecies of man and how vain they are, which is proven to us as time moves on. Many times man has predicted a certain day when the end of the world would take place. Sometime ago it was predicted that a war was being fought to end all wars. Man's predictions that conflict with God's word will never be fulfilled. As we realize the words of truth and the harmony of the word of God, it is far too great to compare with the failing prophecies of man.

Let us ever prove to the world our firm belief in God's word, by living a genuine christian life. When we have accepted Christ it

will bring us unto God. The record we have of the prophecies of christians many hundred of years ago, we are seeing more and more fulfilment of God's Word as time goes on.

The true Christian does not represent anything that tries to prove unbelief toward God's Word. He who says he believes and does not, his deeds prove himself a liar. The wicked and all unbelieving will spend eternity as the Word of God states. Those who prove belief in God through obedience to His word and remain faithful to Him, will spend eternity with Him.

R. 1, Felton, Pa.

NEWS ITEMS

MECHANICSBURG, PA.

We held our Lovefeast on May 12-13, beginning at 2:30 p. m. After hymns No. 727 and 343, Elder Ray S. Shank opened the services by reading Heb. 4:1-16 and prayer. That beautiful hymn "Sweet Hour of Prayer" was sung and Bro. Henry Keggerreis of the Bethel congregation spoke from I Cor. 4. Bro. Birnie Shriner, from Walnut Grove congregaton spoke on "Christian Warfare" using 2 Cor. 10:3-5. After hymn No. 731, Bro. Henry Demuth, of Waynesboro congregation read I Cor. 11 and spoke on this chapter. Bro. L. B. Flohr, of Vienna congregation re-read verses 18-19 and spoke on the subject "Spiritual Living." After hymn No. 415, prayer and one verse of "Bless Be the Tie that Binds" we were dismissed until the evening services.

At 6:30 sixty-eight gathered around the Lord's table with Bro. Demuth officiating. Besides those mentioned before, Bro. Clayton F. Weaver, Bro. Ammon B. Keller and Eld. A. G. Fahnestock were with us for this service.

At 9:30 Sunday morning we gathered together for Sunday school with Bro. Paul Weaver as Supt. Hymn Nos. 77 and 2 were sung and Bro. Henry Keggerreis lead in prayer. We had 77 in this service. Preaching services followed with hymn No. 108. Paul C. Weaver read Psa. 92 and lead in prayer. Bro. Flohr spoke on Luke 19, Bro. Weaver on Psa. 16:17, Bro. Keggerreis on Luke 19 and Bro. James Keggerreis closed the services.

After these uplifting services we went to the basement for the noon meal. After this fellowship all departed for their homes far and near. May each of us long remember these services and be stronger in the Lord's work. On Saturday before services, one who wanted to walk closer to his blessed Lord, was baptized. He is sorely afflicted as he has lost one leg and has no use of the other. May we all pray for him and hold him up at the throne of Grace is our prayer. We sincerely thank all who came and assisted in these services, may the

good Lord add His blessings.
Harry L. Junkins, Cor.

ALVORDTON, OHIO

Dear Brethren and Sisters:

It has been nearly a year since I have been able to attend church services, due to sickness, but I hope that I can soon attend, by the grace of God. I deeply appreciate the many prayers and so many nice cards, so far 290, that I have received. Also the nice letters and wonderful flowers, three sunshine boxes, baked goods and fruit. The singing by members of the Pleasant Ridge congregation was so much appreciated and we have enjoyed all. May God bless you all and again thanks for everything.

Sister Mary Eberly.

LITITZ, PA.

We, the Northern Lancaster County Dunkard Brethren, held our Lovefeast at Lititz on Sunday, May 20th, with a good attendance. Elders present throughout the day were: W. H. Demuth, James Keggerreis, Joseph H. Myers and Ray Shank; Ministers: D. K. Marks, Clayton Weaver, Henry Keggerreis and Abram Gibble. Elder Demuth officiated with about 70 surrounding the Lord's table.

One of our deacons, Christian M. Johns, was not able to attend as he suffered a slight stroke on May 7th, and is now able to be about the house with the help of a cane. We again thank the neighboring congregations for attending our services and invite them all to come back again.

Susanna B. Johns, Cor.

ASHAMED

Eldon Fahl

The word ashamed is defined in my dictionary thus: affected or touched by shame. Shame is defined: a painful sensation caused by the sense of guilt; reproach incurred or suffered. A close study could be made of the above words, but we will not dwell on that. Of course there are many things that we should and many that we should not be asamed of.

Let us take the words of Jesus for our meditation as found in Mark 8:38, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Here we have an important statement and since His words shall never pass away, let us think seriously on them for a few minutes.

The first word, whosoever, is a big word; it includes you, me and everyone. In my opinion it refers primarily to the Child of God. Most of those outside of

Christ know very little of Him. How can you be ashamed of someone you do not know or do not have any connection with?

Considering that this verse refers to the christian we begin our meditation. Are we as Christians ashamed of Christ, the one who's name we bear? God forbid that we should be. Instead we should be honoring Him with our testimonies, our lives, our deeds and thoughts.

If the generation that Jesus spoke of, was sinful and adulterous, how would we refer to our present generation? "But evil men and seducers shall wax worse and worse, deceiving and being deceived," 2 Tim. 3:13. "Be sure your sins will find you out," Num. 32:23. America's sins are finding her out, of these we should be ashamed.

There are too many idols these days. My definition of an idol is this: Anything that stands between Jesus and me. Most children are reared on idols these days. By that I mean such as: comic books, movies, television and many other worldly things. Most of the children, old enough to talk and read good, can name the characters in the comic books, the names of the glamorized movie stars, the cowboys and gunmen are also idols on the lips of almost every child in this nation. How much can they tell of the life and teachings of Jesus, their Savior? What a shame.

Some other shameful things that so many of us are guilty of are: not teaching the real meaning of holy days, Christmas, Easter and others. Santa Claus and the Easter egg and rabbit are taught more than our Lord. Are we ashamed of the babe of Bethlehem? The crucified, risen Redeemer?

We hear the song "Don't be Ashamed of Mother." That is very true, God forbid that we should be ashamed of her. However of how much greater importance is it—that we should not be ashamed of our Lord and Savior and the things he commanded us? Perhaps He has many reasons to be ashamed of us but we have no reason to be ashamed of Him.

Are you ashamed of your family name? Likely not, in fact many are proud of their name, especially if it can be

traced back to some important character of some note. Be that as it may, we children of God have a name of highest nobility possible, would we want to loose it because we are ashamed of it?

Let's not be ashamed but rather lift up the Son of man by our lives, words and deeds. Jno. 3:14, "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb. 11:16, "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

Rd. 1, Denver, Ind.

INITIATION

Wm. N. Kinsley

Initiation meaning: a custom of performance to admission to an organization; to introduce, as into a society, group or organization; taking the first steps to become a member by admission; a ceremonial service of administration.

The words, organization and initiation are not found in the gospel of our Lord and Saviour but we do read of baptism into His kingdom. It is spoken of as a birth or confirming the believers in the faith.

Water baptism was preached by John the baptist, a man sent by Jehovah God and the Lord, Jesus Christ, also preached it. Matt. 21:25-27, "Jesus asked the Pharisees, chief priests, etc. The baptism of John, from whence was it? From heaven, or of men? And they reasoned with themselves if we shall say, from heaven, he will say unto us, why did ye not then believe him? If we shall say, of men: we fear the people; for all hold John as a prophet. They said we cannot tell."

This is the condition of so-called christian believers of today, denying water baptism, the very doctrine of our Lord and Saviour, Jesus Christ. This was not an initiation into the christian church, as is practiced by many. It was a Spiritual birth to walk in newness of life. The Pharisees and lawyers rejected the councils of God, given by the Lord Jesus, against themselves, being not baptized of Him.

Mark 16:15-16, "He (Jesus) said unto them (His disciples), go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." If we reject the water baptism it is evident we do not believe.

Acts 8:12, "When the Samaritans believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men, and women." Acts 8:36-38, "The Eunuch said to Philip, See, here is water; what doth hinder me to be baptized? Philip said, If thou believest with all thine heart, thou mayest. And they went down into the water, both Philip and the eunuch and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip.

Acts 9:5, 18, Saul said, "Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. And he (Saul) trembling and astonished said, Lord, what will thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. Ananias putting his hands on him said, brother Saul, the Lord, even Jesus, hath sent me, that thou mighest receive thy sight, and be filled with the Holy Ghost. And he received sight, and arose and was baptized." Act 22:16, Saul testifying of his conversion, saying now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.

Acts 16:29-33, The keeper of the prison came trembling, and fell down before Paul and Silas, and said sirs, what must I do to be saved? and they said, believe on the Lord Jesus Christ, and he took them and washed their stripes, and was baptized straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. Why did they baptize or teach baptism to the keeper of the prison. If water baptism is not essential to salvation and the answer of a good conscience toward God.

John 3:3, Jesus said unto him (Nicodemus), Verily, I say unto thee, except a man be born again, he can-

not see the kingdom of God. V. 5, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. These are Jesus' own words. He did not just say be born of the Spirit, but of water and of the Spirit, so water comes first. Marvel not that I said unto thee, ye must be born again. This is not a religous ceremony or an initiation to christian fellowship, but a Spiritual birth into the Lord's kingdom. We are only born once into the natural life, and so also into the Spiritual. Our names may be blotted out of the Lamb's book of life, by the Lord, for our disobedience.

Eph. 4:30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Shall we not rather obey the Lord Jesus Christ than men? Great men of worldly wisdom teach, we need not to be baptized, just belong to their church and pay tithe and ye shall be saved. Did men ever receive the power from God or the Lord Jesus Christ, to forgive sins or to give salvation to whom they will? From whence did they get that authority? God is no respecter of persons. Rom. 14:10, 12, "For we shall stand before the judgment seat of Christ. So then every one of us shall give account of himself to God." 2 Cor. 5:10, For we must all appear before the judgment seat of Christ.

God's words are yea and amen. Heaven and earth shall pass away, but my words shall not pass away, they are eternal. We may choose to by-pass them here in this life, but will have to meet them sometime. All congregations, groups, churches, or organizations require an initiation or performance of ceremony to admittance. But the Lord brought from heaven a message, or gospel sometimes called kingdom, as the Lord declared the kingdom of God is at hand. If we believe, accept and obey its teachings, we are born into His kingdom. We become a new creature, walking in His light and in newness of life.

2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: Behold, all things are become new." Rom. 6:4, "We also should walk in newness of life." Rom. 7:6, "We should serve in newness of spirit, and not

in the oldness of the letter." Heb. 10:19-20, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us: an high priest over the house of God." This comes about by a new birth and not by an initiation. His kingdom is not a kingdom of worship by custom or habit, but a worship from the heart, in Spirit and in truth. For He seeketh such to worship Him.

Hymn

Must we shun that pleasant road
That the world loves so well?
Yes, that is the way to death
The broad road to hell.
There is another road which leads
To Salem's happy ground,
Christ is the only way to God:
None other can be found.

Hartville, Ohio.

FOXE'S CHRISTIAN MARTYRS

Chapter IX

Constantine, the First Christian Emperor of Rome, A. D. 306

Constantine 1, called "the Great," was the first Roman emperor to become a convert to the Christian faith. He was the eldest son of the emperor Constantius, and from his boyhood had been accustomed to the life of camps, as he accompanied his father on many campaigns. Constantine was thus trained early to arms, and during his after life, throughout the greater part of his reign, he was engaged in warfare with the enemies of Rome, and led her victorious standard to remote parts of the world. Constantine defeated the barbarians of the north in many bloody battles, and built a line of forts on the Rhine, to hold them in check.

Constantine was first made emperor of those countries only which lay beyond the Alps, and began his reign at the death of his father. Some years after he had become master of this part of the empire, Maxentius, who ruled over the southern part, including Italy and the city of Rome itself, became jealous of Constantine's growing power and made ready to lead an army against him. Constantine, hearing of these preparations, immediately set out for Rome at the head of his trained veterans, and defeated Maxentius, who was drowned in the

Tiber while trying to escape into the capital. His rival having perished, Constantine became master of Italy, and he soon after led his army against Licinius, a general who had made himself ruler over the eastern provines. This war ended in the defeat of Licinius also, and Constantine thus became sole emperor of the whole Roman world. He afterwards removed the capital from Rome to Byzantium, and dedicated the city, with splendid ceremony, to the Virgin Mary. Christian priests led the procession around the walls, and an imperial edict proclaimed that no pagan temple should be built in New Rome. In after years, the city was called Constantinople in honor of the first Christian emperor. This name it has always retained, and for a thousand years after the death of Constantine it remained the capital of the Roman empire, until take by the Turks.

Persecution of The Christians in Persia

In consequence of the gospel having been carried into Persia, the pagan priests of that country, whose livelihood depended upon the continuance of heathen worship, became greatly alarmed. They therefore complained to the king, saying that the Christians were traitors, and were friendly to Persia's greatest enemy, the emperor of Rome. The king, being himself opposed to Christianity, believed their accusations, and issued orders for the persecution of the Christians throughout the Persian empire.

Martyrdom of Simeon and Others

In consequence of this command, Simeon, archbishop of Seleucia, with many other Christians, to the number of 128, were arrested and accused of having betrayed the affairs of Persia to the Romans. The emperor being greatly angered against them, ordered Simeon, with his fellow-prisoners, to be examined as to their faith, and compelled to worship the sun, as the Persians did. As they refused to do this, the emperor sentenced them to be beheaded, which was at once done.

Dreadful Tortures by the Persians

The king of Persia then issued an edict that all who

confessed themselves Christians should be put to death. This order caused the destruction of multitudes, who were tortured and slain in horrible ways. A circumstance which at this time increased the hatred against the Christians, was the strange illness of the queen. This was said by some to be caused by poison, and the sisters of Simeon, the archbishop, were accused. After a hasty trial they were adjudged guilty, sentenced to be sawn asunder, and their mangled remains were fixed upon poles, between which the sick queen was carried by her physicians, as a means of curing her.

Acepsiums, a leader among the Christians of Persia, and many other persons were seized, and commanded to worship the sun. Refusing to do this, they were scourged, and tormented to death, or kept in prison till they died. Athalas, a missionary, though not put to death, was so cruelly racked that his arms were made useless, and during the rest of his life he had to be fed like a child.

Constantine Appeals to the King of Persia

When Constantine heard of the persecutions in Persia, he was much concerned, and began to consider how he could help the Christians. Just at this time an ambassador arrived from the Persian emperor upon some some business of state; Constantine received him courteously, granted his requests, and when he departed sent a letter by him to the Persian monarch asking favor for the Christians. In this he pointed out that misfortune had always overtaken their persecutors in former days, while success and prosperity had attended those who refrained from harming them.

Speaking of his victories over rival emperors of his own time, he said, "I subdued these solely by faith in Christ; for which God was my helper, who gave me victory in battle, and made me triumph over my enemies. He hath likewise so enlarged to me the bounds of the Roman empire, that it extends from the Western Ocean almost to the uttermost parts o fthe East; for this domain I neither offered sacrifices to the ancient dieties, nor made use of charm or divination; but only offered up prayers to Almighty God, and followed

the cross of Christ. Rejoiced should I be if the throne of Persia found glory also, by embracing the Christians: that so you with me, and they with you, many enjoy all happiness."

In consequence of this appeal, the persecution ended for the time, but it was renewed in later years when another king succeeded to the throne of Persia.

A STORY OF CHRIST-LIKE DEVOTION

A score of years ago a young woman missionary to the Congo region, in the heart of Africa, was returning to her homeland on furlough.

Every detail of her trip had been arranged and her baggage even put on board a steamer on which she was to sail when she was suddenly stricken with Congo fever. She died in a few hours.

Among her effects found when her trunk was opened was her Bible. On the inside cover of this book, was this poem written by George MacDonald:

I said, "Let me walk in the field."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din."
And He wept as He sent me back.
"There is more," He said, there is sin."

I said, "But the air is thick,
And fogs are veiling the sun,"
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The past I had feared to see.

It is said of this woman that "the natives of the Congo river simply adored her: her consecration, her purity of life and her personal love for them made her a queen among them.

Sel. by Ruth Wilson.

THERE IS A GOD TO WHOM WE CAN PRAY

"Therefore, whatsoever things ye desire when you pray, believe that you shall

receive them and you shall receive them and you shall have them."

First, we must find out what prayer really is. Some say it is a desire of the heart. Others say it is a petition to God. It is a privilege to come to God through the medium of prayer. There is no privilege so much neglected as prayer. Prayer may also be defined as the respiration of the soul of the Christian. The element of faith enters into prayer. Jesus told his disciples that if they had faith, they could move mountains.

Some people may ask if there really is a God to whom they can pray. There is a conclusive evidence everywhere that there is a God. In prayer we must have faith and believe that there is a God and He will diligently reward all those who seek Him.

There is a vast difference between praying and saying our prayers. Most of us say them. The greatest prayers are usually not said in words. Jesus gave us "The Model Prayer" and said after this manner we should pray. We can find out the will of God through divine revelation. When we pray we should have a vision of God.

—Selected.

THE UNKNOWN RICHES

If you had all the lands and gold
That is possible for man to hold,
And if on top of that could claim
The greatest sum of earthly fame,
Yet must needs live from day to day
Where never a human came your way,
You would trade the gold you had
To spend, to feel the greeting of a friend.
What joy can come from splendid deeds,
That some ever cheers or heeds:
Fame would be empty and absurd,
If of it, no one ever heard.
The richest man, without a friend
Is poor with all he has to spend:
Alone, with all that could be had,
A human being would be sad.
Not in ourselves does fortune lie,
Nor in the things that gold can buy;
The words of praise that please so well
The heart with lips men must tell.
With favor on which joy depends,
Is but the verdice of a friend.
All happiness that some men know
Is what friends about them bestow.
Almighty Sovereign of the skies,
To Thee let sons of gladness rise.
Each thankful heart its tribute bring
And every soul Thy goodness sing.
From Thee our choicest blessing flow,
Life, health and strength Thy hands bestow.
The daily food Thy creatures share,

Springs from Thy providential care.
At Thy command the vernal bloom,
Revives the world from winter's gloom,
The summer's heat the fruit matures,
And autumn all her treasures gives.
Let all power of heart and tongue
Unite to swell the grateful song,
While age and youth in chorus join
To praise the Lord of all.

Selected by Wm. N. Kinsley.

WHERE ARE THE REAPERS.

"Oh where are the reaper, my Father?
And why are the laborers few?
The field is so white unto harvest,
O Father, there's so much to do."

"The reapers are plenty," He answered,
"I have called forth to harvest a host;
A few have responded, the others
Are sadly neglecting their post.

"One lingers at home for a living,
For fear that I would not supply,
Another shrinks back with 'I cannot,'
And even refuses to try.

"Another is lost in earth's pleasures,
Forgetting the sorrow and pain
Of sad sinful multitudes dying,
Another is bent on earth's gain."

Tear loose from your puny excuses,
For the souls whom your efforts should save
Are daily and hourly sinking,
Down, down to a lost, hopeless grave.
Must the Father remain disappointed
In the work He expected of you?
Must it ever be thus: "I've called many
But those who will answer are few?"

Sel. by Ethel Beck.

SOME OTHER DAY

There are wonderful things we're going to do
Some other day;
Quite wonderful plans we'll carry through
Some other day.
There are loving words we're going to speak,
There are burdened souls we're going to seek;
We are going to help the poor and weak
Some other day.

There are victories grand we're going to win
Some other day.
We hope to conquer besetting sin
Some other day.
There are beautiful flowers we're going to pick,
There are wonderful wreathes we're going to make
To give the poor, the needy, the sick
Some other day.

Ah, yes, but perchance it will be too late
Some other day.
For the tender words that hearts now crave,
And the wreaths of love which now we save,
May be withheld—to be placed on the grave
Some other day.

Selected by Ethel Beck.

THE TWO PRAYERS

Last night my little boy confessed
to me
Some childish wrong;
And kneeling at my knee
He prayed with tears;
"Dear God, make me a man,
Like Daddy—wise and strong;
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head,
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."

The inner half of every cloud
Is bright and shining;
I therefore turn my clouds about
And always wear their inside out
To show the lining.
—Alice W. Rollins.

BLIND

"Show me your God!" the doubter
cries.
I point him to the smiling skies;
I show him all the woodland greens,
I show him peaceful sylvan scenes;
I show him winter snows and frosts
I show him waters tempest tossed;
I show him hills rock-ribbed and
strong;
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, violet and rose;
I show him rivers, babling streams;
I show him youthful hopes and
dreams;
I show him maids with eager
hearts
I show him toilers in the marts;
I show him stars; the moon, the
sun;
I show him deeds of kindness done;
I show him joy, I show him care;
And still he holds his doubting air
And faithless goes his way, for he
Is blind of soul, and cannot see!
Selected by Ruth Wilson.

SENTENCE SERMONS

Judge thyself with a judgment of severity, and thou wilt judge others with a judgment of charity.—Mason.

We should always speak kindly even if spoken harshly to, for a soft answer turneth away wrath.

The theater is the Devil's substitute for prayer meeting. The Christians leave their Bibles at home.

Distressful as are these days to many, they are yet teaching the lesson of acceptance of life's inevitables. Strength is proved by endurance as well as by action.—Wm. T. Ellis.

Futile and foolish is the fashion of kicking at the pricks. No vainer exhibition of human character may ever be seen than the case of the man or woman who is always whimpering and wail-

ing over conditions that cannot be changed. "What cannot be cured must be endured."

Some things in life—especially within the realm of one's own personality—may be mastered and changed. Other things must simply be accepted.

At the table of life we must take the fat with the lean.

When you get even with one who has hurt you, you injure yourself as well. "Recompense to no man evil for evil." Rom. 12:14.

"He delivered me from my strong enemy, and from them that hated me: for they were too strong for me," 2 Sam. 22:18.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." I John 2:10.

"With the merciful thou wilt show thyself merciful, and with the upright man thou wilt shew thyself upright," 2 Sam. 22:26.

Out of the lowest depth there is a path to the loftiest height.

What do we live for if not to make the world less difficult for each other. George Eliot.

Conclusions are never better than the facts they are based on.—Charles R. Gow.

Do not condemn the judgement of another because it differs from your own, as you both may be in error.

There are no office hours for leaders.—Wm. Geo. Steltz.

ADULT SUNDAY SCHOOL LESSONS

July 1—The Kings of Israel Do Evil in the Sight of the Lord. I Kings 15:25-34; 16:1-34.
July 8—Elijah's prophecy and a Widow's Faith. I Kings 17:1-24.
July 15—God Sends Three years Drought Upon Israel. I Kings 18:1-24.
July 22—Temperance Lesson—The Rechabites Maintain Their Integrity. Jer. 35:1-19.
July 29—Jehovah versus Baal. I Kings 18:25-46.
Aug. 5—The Call of Elisha. I Kings19:1-21.
Aug. 13—God Keeps His Promise. I Kings 20:1-22.
Aug. 19—Ahab Fails to Carry Out God's Judgment. I Kings Kings 20:23-43.
Aug. 26—Ahab Covets Naboth's Vineyard. I Kings 21:1-29.
Sept. 2—The Defeat and Death of

the Wicked Ahab. I Kings 22:1-53.
Sept. 9—Elijah's Faith Brings Fire From Heaven. II Kings 1: 1-18.
Sept. 16—The Prophet Elijah is Translated. II Kings 2: 1-25.
Sept. 23—Elijah Fortells the Fall of Moab. II Kings 3:1-27.
Sept. 30—The Power of God Revealed Through Elisha. II Kings 4:1-44.

PRIMARY SUNDAY SCHOOL LESSONS

July 1—The Supper at Bethany. John 12:1-11.
July 8—Parable of the Good Samaritan. Luke 10:25-37.
July 15—Temperance Lesson. Prov. 23:19-32.
July 22—Jesus Cleanses The Temple. Matt. 21:12-22.
July 29—Jesus the Guest of Zacchaeus. Luke 19:1-10.
Aug. 5—The First and Great Commandment. Matt. 22:32-46.
Aug. 12—The Boy Who Left Home. Luke 15:11-32.
Aug. 19—The Institution of the Lord's Supper. Luke 22: 7-20.
Aug. 26—Jesus Washes the Disciples Feet. John 13:1-17.
Sept. 2—Jesus' Last Night With His Disciples. Matt. 26:17-46.
Sept. 9—Jesus Betrayed and Forsaken. Matt. 26:47-56.
Sept. 16—Jesus Tried and Denied. Matt. 26:57-75.
Sept. 23—Jesus Before Pilate. Matt. 27:11-26.
Sept. 30—Jesus Crucified. Matt. 27: 27-50.

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BIBLE MONITOR

Vol. XXIX July 1, 1951 No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

RELIGION IN PRACTICE

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his ded," Jas. 1:25.

This verse has abundance of meaning for each of us. God's Word is the "perfect law of liberty." It is God's law for us, not only of the coming judgment and punishment but rather of liberty. It will free us from sin and its resulting punishment. As compared with its forerunner, the Law, it is truly liberty from ceremonies and sacrifices. This law is perfect for all ages and not just a schoolmaster. It is a complete list of God's requirements for those who wish to be His children and also of their rewards.

The Word of God is a looking glass for our souls. In it we see ourselves as God sees us. We see how far short we have come in thanking, praising, honoring and glorifying Him for what He has done for us. Our duty now is to ask God to remove the blemishes, wash off the stains, and clothe ourselves with humility and serve Him according to His Word.

We are not only commanded to look into His word but to continue therein. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God," Luke 9:62. Is it sufficient to continue to look? Then further, is it sufficient to hear, actually to understand? "A forgetful hearer" actually understands and realizes his imperfectness and undone condition but then goes away and forgets about it.

Neither of these is satis-

factory and neither is promised a blessing. "But a doer of the work" he must first look into this perfect law long enough and thorough enough to realize what the work is that is written therein. Then and then only is he promised a blessing and that for his obedience.

Our religion is not adorned with ceremonies or display of decorations but with purity, charity and not being defiled with sin. Do we listen to our preachers and teachers to be entertained by their eloquence or do we consider the message and how it may be applied to our daily living? Are we satisfied to apply the message to our neighbor or to feel that we will obey it some day?

Our religious endeavors, efforts and sacrifices should continually bring us a spiritual profit just as we expect a temporal profit from our temporal duties. Do we ever allow an uncontroled tongue or stains of this world to destroy our spiritual blessings? We commend Abraham for his faith in God's commandments, when the results looked very doubtful and impossible. In this enlightened age, how is our faith? Have we any reason to have a weaker faith than Abraham had?

The Apostles had faith and they proved it by their obedience to the commandments of God. James, in particular, tells that he is going to prove that he has faith in God's word by his works. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works," Jas. 2:18.

"Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therfore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle," 2 Thess. 2:14-15. Paul had faith in God and His word but he put forth great effort to prove his faith by obedience unto the commandments of God. Paul put forth such an effort even when others opposed him and persecuted him for trying to do and teach the commandments of God that he, honestly and not bragging, refers to his efforts as a fight. Nothing will be more consoling to each of us as we are about to leave this life than if we can honestly feel

that "we have fought a good fight and kept the faith" as taught in God's holy word.

EXCERPTS FROM CONFERENCE

Paul R. Myers

Another General Conference is past and gone. Memories of it will linger long in the minds of those that were privileged to be there.

The weather most of the time was pleasant. There was a shower or two and part of the time it was cool, but when the sun shone warm and bright again, it was all the more pleasant.

The grounds were nicely located, plenty of shade and good driveways. The meals and all accommodations were well provided for.

It was thought that more people arrived on the grounds by Friday evening than at any other conference. Attendance was sufficiently good on Saturday that the program committee thought it advisable to have two sermons in the afternoon.

The high light of the meeting, in my mind, was the various sermons given from "The Sermon on the Mount" by the different speakers. Also, the other subjects assigned the ministers and elders. Each speaker seemed to have full grasp on his subject and the power of the Holy Spirit behind him made the preaching program outstanding. Since we heard such splendid sermons on Humility, Spiritual Hunger, Purity, Peace, Christian Stability, Perfection, The Golden Rule, Prayer, Faith, Non-resistance, Love, Forgiveness, Unit, Conscience, etc., we have a greater responsibility than before. May we take such sermons to heart and make them a part of our lives.

Possibily this conference had a marked distinction over any other conference before it. The Elders finished their meetings by Monday afternoon and spent Tuesday listening to the "boys" bring their messages.

The business meeting was well attended. The various papers presented were handled in a Christian manner. The unity of the Spirit surely prevailed in this meeting. There seemed to be with few exceptions a oneness of mind.

BIBLE MONITOR

West Milton, Ohio, July 1, 1951

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Lewis B. Flohr, Vienna Va., Associate Editor.

Paul R. Myers, Greentown, Ohio, Associate Editor.

It was my observation that we may be over some of the hard places and in keeping with the Missionary sermon we heard Tuesday evening, might go out and seek lost souls, the real mission of the church.

Such conferences become food for our soul. It brings to mind the reality of the religion of Jesus Christ. The absentees, because of death, makes us mindful of the great day of judgment, when one by one, we must meet Him.

May we resolve to prepare and be ready for that time.

Box 117, Greentown, O.

CONFERENCE REFLECTIONS

Sylvia Parker

Lakeview Park, near Kansas City, Kansas, location of our 1951 General Conference, proved an ideal site for our meeting.

This park has an abundance of shade, lawn, and shrubbery, also good walks and driveways.

The tabernacle nicely accommodated our services, it is amply large, well lighted and has good sound carrying qualities.

Excellent meals were served cafeteria style, on a free will offering basis. Tables in the dining hall accommodated from two to ten persons, taking care of family groups as well as the entire body, very nicely.

There were ample lodging facilities on the grounds to care for all present.

Our stay was made comforable through the labors and efforts of the committee of arrangements.

In behalf of those who were unable to attend Gen-

eral confrence, we will submit the following:

Saturday Afternoon

Sermon: Bro. Dale Jamison.

Subject: Humility. Matt. 5:3.

Humility is being humble; lowliness; meekness.

Humility is the rarest of all gifts, it is precious; a jewel.

Humility was exemplified by Christ. It is the exact opposite of Pride. "God resisteth the proud, but giveth grace to the humble."

We need Humility in the church. A man can counterfeit Faith, Hope, Love and all other Christian graces, but he cannot counterfeit humility. Humility in our daily habits; boasting is absent from the Christian; the BIG I is never on parade in speech, or appearanc.

Why do we cherish Humility? It is a standard of greatness. It comes from the heart.

Humility in prayer. Christ from the depth of Humility rose to exaltation.

In the humble there is room for God to work in that heart, when the perplexities of life come upon us, it will leave us barren and unfruitful, if we are not humble.

Second Speaker

Sermon: Bro. Donald Ecker.

Subject: Duty. 1 Thess. 5:15-25.

Satan is about us on every side, to break down the Christian believer, that we may be weakened.

It is our duty to attend our General Conference whenever possible.

It is our duty to pray for one another. If we feel that some one has hurt us, let's pray for them.

Hold fast to that which is good. Are we concerned about our children? Teach them love, something that needs to come from the parents; how we ought to live the Christ like life. We need to work together in the home as well as in the church. "Fear God, and keep His commandments; for this is he whole duty of man," Eccl. 12:13. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. 12-1.

What are we living "unto" today? If the church asks us to do something according to God's word, don't turn it down. It is from God. It is

our duty to preach the Gospel. Exhorting one another daily. "So will I sing Praise unto Thy name forever, that I may daily perform my vows, Psa. 61.8.

Saturday Evening

Sermon: Bro. Herbert Parker.

Subject: Non-resistance. Matt. 5:39.

Non-resistance in our everyday life; in the church; and in time of war.

What is evil? That which is injurious.

Rom. 12:19-21, "Dearly beloved, avenge not yourselves but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him, if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good." "Recompense to no man evil for evil. Provide things honest in the sight of all men." First be a true child of God. Honest with ourselves, and our fellowmen and God. "Let us therefore follow after the things which make for peace, and things where one may edify another," Rom. 14:19.

We must live a brighter life than, what others are able to tare down. "Follow peace with all men, and holiness, without which no man shall see the Lord," Rom. 12:14.

Non-resistance in time of war is a vital thought. Matt. 26:52, "Then Jesus said unto him, put up again thy sword into his place, for all they that take the sword shall perish with the sword." Read Jno. 18:36. Christs servants fight against the spirit of the devil. The thought in Luke 9:56, Jesus came to save men's lives, and not to destroy them.

The word of God is our warfare. Read Eph. 6:12-17. If we are in Christ Jesus, what more do we need!

Sunday Morning

Sermon: Bro. O. T. Jamison.

Subject: Spiritual Hunger. Matt. 5:6.

The word of God is food for the soul. Too many are trying to satisfy the natural man. Read 1 Tim. 6:7-12, "Follow after the righteousness, godliness, faith, love, patience, meekness." The true Christian will seek after these things.

Job esteemed these things

more than the natural things of life. Job. 23:12.

It is our business to seek after salvation, looking after the inner man.

Read Jno. 10:24-27. If we follow after righteousness, we will live up to what God and the church has commanded us.

In Jno. 6:48, Jesus is the Bread of Life.

Jno. 4:14, He is the water of life. A well of water springing up into everlasting life.

God has righteousness for every man and woman that is born into the world, if we hunger and thirst after it.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works," Tit. 2:11-14.

In 2 Pet. 1:3-11. This divine nature we can only receive through acceptance of God's word.

Sunday Afternoon

Sermon: Bro. Roscoe Reed.

Subject: Peace. Matt. 5:9; Luke 1:73-80.

I am glad that I represent a church that stands for peace. John came to bring light, to guide our ways into Peace.

War is not a principle we should follow, Victory, is peace.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world," Jno. 16:33. Jesus gave us a peace of mind. This peace is prompted by love.

Unity comes with Peace. Eph. 4:3. Endeavoring to keep the unity of the spirit in the bond of peace.

Christ is our Peace. Isa. 26:3, "Thou wilt keep him in perfect peace, whose mind is staying on thee." "Blessed are the peacemakers, for they shall be called the children of God," Matt. 5:9.

Let us be willing to follow the Prince of Peace.

Second Speaker

Sermon: Bro. E. L. Withers.

Subject: Purity from the Heart. Matt. 5:8.

It stands us in hands to live pure in heart. A religion that comes from the heart. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," 1 Pet. 1:22.

We should love to obey the commandments from our hearts, and not because we have too. Christianity must come from the inside out.

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:4.

If we truly love the Lord with all our heart, we will want to obey the Lord.

We love to dress in modest apparel, because it pleases our heavenly Father, and the sisters will love to wear the covering.

James 1:27. Pure religion. Let us live out Christian life from the heart out, so the world can see it.

Sunday Evening

Sermon: Bro. Isaac Jarboe.

Subject: Stability. 1 Cor. 16:13.

"Watch ye, stand fast in the faith, quit you like men, be strong."

The Satanic force had entered into the church at Corinth. The Apostle Paul was trying to correct it.

Stability is: Being firm.

Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with His own blood."

2 Cor. 11:3, also 1 Pet. 5:8. Note how the devil used subtilty. We can see it on every hand.

Jesus said, "Watch and pray that ye enter not into temptation." Why do we not take these experiences, and apply them to ourselves.

Thousands are using the word "believe" exclusively. Paul told the Phillipian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." The word "believe" implies: Faith, Confession, Repentance, Water Baptism.

The world today is asleep. The New Testament doctrine seems as an idle tale.

Paul warned the Elders of

the Ephesian church, Eph. 4:14, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." I wish to God that we would get out of the kindergarten, and be men.

Be strong; in what? In the faith for God. The church is a power, Acts 4:31. Witness, Acts 1:8.

He that endureth to the end shall be saved. Is Jesus satisfied with the way we carry on His work.

Monday Morning

Sermon: Bro. Warren Smith.

Subject: Christian Perfection. Matt. 5:48.

"Me ye therefore perfect, even as you Father in heaven is perfect."

Christ gave us that Divine Standard. Where is mankind this morning? What does he think of your life and mine? Be ye therefore Perfect.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abudantly Pardon," Isa. 55:7. Man fell by the subtility of Satan. "Walk befor me and be thou perfect," Gen. 17:1.

Read 1 Jno. 2:15-17, If we want to be Perfect, we must not love the world. Those things will not bother us. Is Christ pleased with us? If not let us get down on our knees and get right with God.

Heb. 6:1, "Let us go on unto perfection."

If we have discouragements, we have one who can comfort us. Let us go on and grow.

In 2 Tim. 3:16-17. Perfection comes through the word of God. It is profitable to build upon. It reproves us, corrects us, and instructs us. The responsibility is upon all of us. "Be ye therefore perfect as your Father in heaven is perfect."

Second Speaker

Sermon: Bro. Joseph Flora.

Subject: The Golden Rule. Matt. 7:12.

"Therfore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

The Golden Rule is a part

of the Divine plan of Salvation; to those who are already saved. We must apply this to our every day living. Many is the time we have had the opportunity to lend a helping hand.

Do we observe the Golden Rule in our business dealings? Read Luke 6:38. God is going to deal with us just as we deal with our fellowmen. We are to be zealous of good works. Let the world see the love of God shine forth in our lives.

Our dealing with God. We pray for God to "forgive us our debts, as we forgive our debtors." Do we want God to deal with us as we deal with our fellowmen?

Monday Afternoon

Sermon: Bro. Paul R. Myers.

Subject: Living Epistles. Matt. 7:20.

Living means: alive, alert, awake.

Epistles means: letters, unto the living.

We all enjoy receiving letters, some bring us joy, some distressing news. In the U. S. mail there is a type of dead letters. The Bible is a living letter; it cannot be destroyed. If we are these living epistles, neither can we be destroyed by Satan. The world knows the Bible Standard of a Christian. This epistolary life must be lived by a life of love.

The contents of a letter are on the inside.

Letters either attract or repel. "Lesson;" some one may be patterning their life after you. We can read the Older Brethren who have been with Jesus, as letters, written and known by all men. A good consistant life has its Power and influence.

Second Speaker

Sermon: Bro. Ammon Keller.

Subject: A Strong Prayer Life. Matt. 6:6.

What is prayer? Speaking to God with humility and reverence; for the purpose of giving thanks and praise.

It is like unto an electric cable that keeps us in constant contact with the power house. The cable connects the links, to Hope and Faith, another important link is praying in the Spirit.

We must have a purpose in prayer. Daniel had a purpose in prayer, but it got him in trouble with men. His prayer had the power of God behind it.

Posture in prayer has its

place. Let us remember Christ our Master Teacher. His prayer in Gethsemane. When we are the most humble in spirit, God can help us best.

Christ in a secluded place; early in the morning, evening, all night in prayer.

Submission in prayer; to the Lord's will.

Fasting in prayer; Feasting cuts the power; "My house shall be called a house of prayer."

Pray for our enemies. Pray every day. Keep on praying, keep on trusting too; but keep on praying, God will answer you.

Monday Evening

Sermon: Bro. Elzie Weimer.

Subject: Faith without works. James 2:20, Matt. 7: 21-24.

Faith and works go together; if I have faith in my brother, I have confidence in him, and trust him.

The sermon on the Mount: God means of grace, of what it more fully means to be a Christian.

Job manifested his faith when he said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth," Job 19:25.

Noah preached 120 years while building the ark. Followed the instructions of God. "Now faith is the substance of things hoped for, the evidence of things not seen," Heb. 11:1.

Jesus in the advancement of his ministry, chose the twelve apostles; he asked Peter, "What think ye of me?" What do we think of Christ?

If we have received the power of the Holy Spirit, let's go out and preach Jesus Christ and Him crucified. Take the Apostle Paul for an example; was baptized, filled with the Holy Spirit; started out to establish churches: While he was doing this the devil was following up with individuals to hinder the work.

Let's be true to our fellowmen and to the church of Jesus Christ.

Second Speaker

Sermon: Bro. David Ebling.

Subject: Prov. 11:30. "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

Blessed are they that do his commandments. Oh that we might live up to the prin-

ciples of the church, that we might win souls.

The word of God is just as powerful as it was two thousand years ago. Can you think of anything greater than to win souls of men?

Christ said, "Follow me and I will make you fishers of men."

When Christ was resurrected from the dead, he had a message: "Go and tell."

Christ had lips for truth, a voice for prayer.

Let the people know we have an interest in their soul.

May the love of Jesus radiate through our life to such an extent, that we may win souls to Christ.

Tuesday Morning

Sermon: Bro. Floyd Swihart.

Subject: Overcoming Power of Love. Matt. 5:44.

"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." The foundation for our Christian living.

There are two powers; a power for good, and a power for evil.

Abraham demonstrated the love of God to Lot. In giving the lesser choice, to have peace and love; it takes faith in God.

God is Love. It is the fountain from which we obtain our supply.

The Christian life means a non-resistant life; men are building hate, hate, instead of love. And let that overpower love.

The Federation of Churches is a force of pressure, and it is not the overcoming power of love.

The great love of Christ comes from the cross. In ourselves we can do nothing, it comes from the Power of God.

There is a gate which stands ajar.
And through its portals gleaming;
The radiance of the cross afar
Our Father's love revealing.

Second Speaker

Sermon: Bro. Hayes Reed.

Subject: Forgiveness. Matt. 6:14-15.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

We may accept all the other teachings that it takes, to get into the church; but if we forgive not men their trespasses, neither will God forgive you. We must forgive, as we hope to be forgiven.

Luke 17:4, "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him." "And be ye kind one to another tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4:32.

Examples of forgiveness. Joseph to his brethren.

The father to the prodigal son. The son became tired of the re-straints of his home life, the father's heart had been crushed by his son's leaving; and when he saw his son coming, he took him into his arms and forgave him. If we do not have that forgiving spirit, we cannot meet our loved ones.

Tuesday Afternoon

Sermon: Bro. Walter Pease.

Subject: Christian Unity. Eph. 4:13.

Being united together in Jesus, is one of the most wonderful things we can think of.

The great union of planning and working together. If we unite with Jesus, there is great Power there.

All the officers of the church help to bring about this unity.

"And he gave some, apostles and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith and of the knowledge of the Son of God," Eph. 4:11-13.

Christ was in unity with the Father. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," Jno. 17:21.

1 Cor. 1:10. That we be of the same mind, same judgment. United together; then, we are fortified against worldliness, and all the forces that work against the church.

If we could all be united together in the church, what a power we would be in the world.

Second Speaker

Sermon: Bro. Ray Reed.

Subject: A Good Conscience. Act. 24:16.

"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man."

Our conscience is an inward incentive to do good. "Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6.

It is the uprising generation which will make the church of tomorrow. Let us have family worship in our home. Are we molding the character of our children in the way they should go? Teach them that they may know good and evil.

To the dear young folks, when you come into the church, let us be willing to give up all of the things of the world; depend on God's word, and pray to God. Beware of the deception of Satan.

We must cultivate our conscience. Heb. 5:13-14; Read Eph. 4:17-19. Are we past feeling? We must depend on the word of God.

I Tim. 4:2. Have we come to the place where we cannot discern between good and evil? Are we living entirely up to the principles of the church? It is a serious question, each one must answer.

Tuesday Evening

Sermon: Bro. William Root.

Subject: Acts 1:8; Mark 16:15; Matt. 28:19.

What was the mission of Christ?

To do the will of the Father; to establish the church on earth; to finish the work God gave him to do.

Christ gave the system of salvation, preaching in the power of the Holy Spirit; "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16:15-16.

We must witness to the world the Gospel of Christ. Acts 1:8.

What is a missionary? To propagate Christianity.

God recognized the awful doom of sinners, Jesus in his love and mercy in giving his life, had in mind the happiness of sinners.

The mission of the church is to preach the whole

Gospel. As Christians, we should see to it that our neighbor is pointed to Christ; First through the church, then through each member.

"And that repentanc and remission of sins should be preached in His name among all nations, beginning at Jerusalem," Luke 24:47. Are we going to live true to our mission?

Wednesday Evening

Sermon: Bro. A. G. Fahnestock.

Subject: James 2:10.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

How can a man keep the whole law and yet offend. Some things we don't understand, and say they are a hard sayings. Fod an illustration: If we had two boys, and tell John to get me a bucket of water, he goes and gets it, cheerfully; and to Henry, get me a bucket of coal, he goes and brings the coal, but for fear of what is laid up on the hooks. Do you get the point? Whosoever is not of Faith is sin.

Let's go back to Eve in the garden: Even if a thing looks good to us, we shall not be partakers of it. God did not overlook the sin of Adam and Eve.

Aaron's two sons, who were priests, were not to use strange fire in the burning of incense. God did not overlook their disobedience.

In 2 Sam. 6:6-8. Uzzah had good intentions of protecting the ark. God did not overlook this disobedience. It does not make any difference what our intentions are, if we don't do the thing that is right.

Let's keep on the narrow path and get down on our knees, when obstacles get in our path, and keep on till we reach the path that leads to glory. It will be more glorious then to meet in our Conferences.

West Milton, Ohio.

NEWS ITEMS

BIBLE MONITOR MATERIAL

As often happens at this season of the year, the material on hand is very hort. The Editorial Staff appreciates those contributions which have been received and urges others to write, whether long or short articles.

We feel an explanation is wise that all may understand our problems and your opportunities. First,

we feel it our duty to see that all material agrees with "the Editorial Policy" as printed in the Feb. 1st issue and that all material be printed as free from grammatical errors and typographical errors as is reasonably possible.

Second, we have two extremes of articles or perhaps we should say writers, to deal with and others come somewhere between these two extremes. The one feels he or she knows just what is the right interpretation of Scripture, the right way to word and express it and the right way to punctuate the article and this person dislikes any changes whatsoever in the manuscript they may submit; if changes are made they may decide to not submit any more. The other extreme feels they do not know how to spell, punctuate or form a sentence, much less frame up an entire article so they feel it would be a burden to the Editorial Staff for them to submit any material at all.

The Editorial Staff realizes these problems and endeavors to consider their own responsibility; so if you will cooperate with them by sending material to the best of your ability, often and will pray that the Holy Spirit may direct all of us, then the best material possible will be printed from issue to issue.

Editor.

YAKIMA, WASH.

On May 31st Bro. D. B. Steele and I left our homes to visit brother and sister George Studebaker at their home in New Westminster, B. C. The reason of our visit was his 91st birthday on June 1st. We found a warm welcome and had a very enjoyable visit over the week end. On Sunday we had a very enjoyable study of the Sunday school lesson, in 1 Kings 13:1-34 in which we found several truths which we felt to pass on to you.

The first was the punishment of Jeroboam for his attempt to fight against God's prophet and the power of prayer in his behalf to heal. Second, on his way home the Prophet became tired and stopped to rest (sleepy christian); it is not the man who starts on the right road who wins the crown but the one who keeps on the right road to the end. Because the Prophet stopped to rest the false prophet caught up with him easily and lead him to disobey God's command. The third point is the certain punishment for disobedience. We felt these lessons were so vital that we would pass them on to others. We had splendid weather all through our visit for which we give thanks to God.

E. W. Pratt, Cor.

BEREAN, VA.

We were made to rejoice on Saturday, May 19th, being our Lovefeast occasion, when a goodly number of Brethren and Sisters from other congregations came to worship with us. We certainly did have a real spiritual Lovefeast. We have only a small membership and just now several of these have become aged and infirm and have not been able to be with us in services for some time.

Our Elder, J. D. Glick is quite aged and infirm being of the age of 88 years. He has not been able to be to church for some time and now he is confined to his bed. We certainly do miss his pleasant smile

and words of encouragement. He does not suffer much pain, which is such a blessing. Bro. and Sister Ben Ritchie have become aged and afflicted so that they do not get to church either. Bro. Ritchie is blind and well up in years. Sister Bettie Winegard was parailzed last fall, but we were made to rejoice this past Sunday when she was able to be with us in services. May the Lord continue to give her health and strength that she may be able to worship with us as before.

Our Lovefeast service began at 3 p. m. Bro. George Dorsey, Bro. Otto Harris, Bro. David Ebling and Bro. L. B. Flohr all took part in the examination service. They all gave us something to think about and meditate on. After dismissal the tables were prepared and 23 surrounded the tables, with Elder David Ebling officiating.

Sunday morning we met for Bible Study at 10 a. m., with preaching following. The time was divided between the visiting Elders and Ministers. Bro. George Dorsey opened the service folowed by: Eld. Otto Haris, Eld. David Ebling, Bro. Homer Mellott and Elder L. B. Flohr. We enjoyed all their talks so much but it all seemed too short. We wish such services could last longer. We certainly appreciate all the good things they gave us to think about and to guide us on our way.

We also had a car full from the Waynesboro congregation, Bro. Charles Sowers and family and Sister Ola Harbaugh. We appreciated the presence of each one and hope they will come again.

We are only a few in number and it sure is inspiring to all to have the brethren and sisters come into our midst. May the Lord bless each one for coming. We have church on the first and third Sundays of each month and would appreciate the help of any of the brethren and sisters who can come our way. Pray for us that we may grow more spiritual.

Sister Josie Lam, Cor.
Bridgewater, Va.

RIDGE, W. VA.

The Ridge Congregation met in council April 7th, with our elder, James Keggerreis, presiding. After singing No. 210, Bro. Otto Harris read from Phil. 2 and led in prayer.

Delegates were elected for District meeting as follows: Taylor O'brien Otto Harris, and sister Mary Leatherman. All business was taken care of in a Christian manner. The minutes were read and accepted.

We plan to begin our revival meeting Aug. 30th and close Sept. 9th. Elder Melvin Roesch is our evangelist. Our Lovefesat will be Saturday, Sept. 8th. Bro. Taylor O'brien closed the meeting with prayer.

Mamie Leatherman, Cor.

WAYNESBORO, PA..

We held our spring Lovefeast on May 6th, there was a good attendance all day. Visiting elders and ministers with us were: L. B. Flohr, A. G. Fahnestock, D. K. Marks, Bernie Shriner, David Ebling and Clayton Weaver.

Bro. Ebling officiated at our communion services. We extend our

thanks tc all visitors and request your presence at any opportune time.

Ruby Sowers, Cor.

OBITUARIES

JACOB ZUMBRUM LONG

Brother Long was born Sept. 8, 1862, in Whitley county, Ind., to Uriah and Lucinda Zumbrum Long His childhood was spent in Whitley and Noble counties and much of it with his grandparents in Whitley county, Ind. He was baptized in Cedar county, Mo., Oct. 10, 1884 by Eld. Thomas Allen in the Eldorado church, then called the German Baptist church.

On Oct. 8, 1885, he was married to Frances Flora Hart, in Missouri They made their first home near the Blue River church in April 1886. A daughter, Clara May, was born to them Nov. 4, 1886 but died in infancy two months later. A number of folks made their home with them at different times. In Feb. 1892 he was elected to serve in the office of deacon, in the Blue River church.

In Dec. 1892, they moved into the Clear Creek church of Huntington county. They moved to Fort Wayne in 1899 and were affiliated with the church there for 33½ years. In 1910 they took a 4-year-old niece, Edna Hart, to live with them; where she made her home until she was married in 1929.

In April 1933, they moved to Pioneer, Ohio and in the course of time united with the Dukard Brethren Church of that vicinity. He died June 9th at the Williams County Home. One brother and two sisters preceded him in death. One brother, William Long of Goshen, Ind., survive along with many nieces and nephews. Services were conducted by the writed from Rev. 14:13; 19:9. Abram Miller.

D. W. HOSTETLER

Elder Daniel Webster Hostetler, son of William David and Catherine Hostetler, was born at Waupecong, Ind., March 28, 1875, and departed this life May 19, 1951, at the home of his son near Montpelier, Ohio. age 76 years, 1 month, and 21 days.

The early part of his life was spent in the vicinity of Miami county, Ind. In the year 1937 he moved to Williams county, Ohio, where he lived the rest of his life.

In September of 1897 he was united in marriage to Susie May Wissinger, and to this union were born two sons and one daughter.

At the age of fourteen he united with the Dunkard church, and remained in this faith until death. At the age of 21 he was elected to the ministry. Eleven year later he was ordained to the eldership and served faithfully in this office forty-four years.

He leaves to mourn his passing two sons, Paul Hostetler of Plymouth, Ind., and Vern Hostetler of Montpelier, Ohio; one daughter, Mrs. Edward Schlecht of Fort Wayne, Ind.; five grandchildren, two great grandchildren; and two brothers Eld. F. P. Hostetler of Amboy, Ind., and C. E. Hostetler of Chicago, Ill. He was one of a family of seven children, and was preceded in death by four brothers and one sister.

He was a wise counselor, and his kind and understanding guidance was the source of much comfort and strength to members of the entire brotherhood, of the Faith in which he believed.

Once more a loved one has departed
This world with its toil and care.
He has answered the Heavenly summons
To peace and rest up there.

Long has he toiled and labored
In the vineyard of the Lord,
Telling the love of Jesus,
Helping lost souls find their reward.

He was a true, wise counselor,
For many found him so.
And long will he be remembered
For his life while here below.

So fare thee well, dear brother,
A few more days we'll wait
Until the summons beckons us
Through that beautiful golden gate.

Funeral services were conducted Monday, May 21, with short services at the house in charge of Bro. Paul Myers. Services at the Pleasant Ridge church were opened by Bro. Edward Johnson, Brethren Melvin Roesch and Paul R. Myers brought the sermons and Elder J. P. Robbins closed.

Burial services were conducted at the grave at Onward, Ind., by Elder Melvin Roesch, where a number of members of the Church and many friends gathered to pay their last respects to Bro. Hostetler. He was laid to rest beside his companion, who preceded him in death 16 years ago.

The family of Eld. Hostetler wishes to thank his friends for the many cards, letters, and flowers he received during his long illness and for the floral gifts received at his death. The family also wishes to express their appreciation to Sister Bertha Hicks for the lovely verses she composed in his memory.

THREE WORDS

"Traditionalism, Conservatism and Modernism."

By Wm. Root

Part Two

In this article we wish to discuss "Conservatism," its relation to the church of Jesus Christ in the world. It would seem that the only course for the church to persue, either in this generation or in any other, from the time of Christ to the present, is to move closer to the fundamental teachings of God's Word.

If she sees she can get closer to Divine law, she is under obligation to do so, regardless of the traditions of the church organization, they are to move closer to the original.

What is "Conservatism?" Webster says it is— (taken from his new twentieth Century dictionary) "The practic of preserving what is established; disposition to

oppose change or innovations."

In our application then of conservatism to the true church of Jesus Christ it is impossible to claim identity to fundamental doctrine and primitive practice, with Christ's church, without being conservative to them.

More than that, when a church ceases to hold conservative to those things, she becomes modernistic and falls for innovations.

We stated in part one, we would discuss further the meaning of "Fundamentalism." What is it to be "Fundmental?" Fundamental,—A leading or primary principle, rule, law, or article, which serves as the groundwork of a system; essential part; as, the fundamentals of the Christian faith.

God's, Christ's, groundwork or system, plan of salvation was given through the atonement, the belief of which makes a church fundamental, thus far. "Fundamentalism," the belief that the basic truths of the Bible are fundamental to Christianity, that the miracles discribed in the Bible are inerrant, and especially that the virgin birth of Christ, his resurrection and substitutional atonement must not be doubted.

Again we say to forsake conservatism to fundamentalism, would be to become modern and innovate.

So then a fundamentalist is one who believes in fundamentalism, as opposed to a modernist.

It was because of our conservatism that we exist as a Dunkard Brethren church. If we as Dunkard Brethren strictly stand for conservatism to the fundamental doctrine of Christ, if we enforce the full teaching of Christ as pertaining to our faith, as pertaining to our Polity, handed down to us by our conservative forefathers, we can and will over-ride the modernists. We must do this to maintain our integrity and our identity to the church of Christ.

Modernists may creep in, Yea may be amongst us, may in time be too many for us, may cause us to re-affirm our faith, by withdrawing ourselves from them as we once did, yet if we hold conservative to our practices, "Hell shall never prevail."

If we then as Dunkard Brethren are conservative to fundamental doctrine, we

will be Primitive in faith and primitive in carrying out the "Mission of Christ," as he commanded.

A conservative then is a preservative; having power to preserve in a safe or entire state, or from loss, waste or injury.

Conservatism: respecting old institutions, methods, customs and the like: means: an adhering to what is old or established: not given to change merely for the sake of change; said of persons and their principles; as a conservative p h y s i c i a n. (This is Webster's definition.)

Let us carefully and prayerfully consider this definition. The Church of Christ is an old institution, therefore the methods and customs of the primitive apostolic church must be adhered to as pertaining to the carrying out of the ordinances and doctrines of Christ where specific commands and methods are laid down in the gospel, these are Divine principles, cannot be changed by man.

This truth, however, does not relieve the church of its responsibility, its duty in carrying out the "Spirit of the Gospel," its "Mission," to the world, in adopting means to carry out Divine principles, where there is no method given, methods or rules where there is no specific word command or method given.

For example, the "Nonconformity principle, so plainly stated by Paul in Rom. 12:1-2. We have a principle commanded, it is a law in "Holy Writ," to be observed, yet without a method given for the presentation of the human body, hence what must the church do, to observe this command or principle?

The answer is to do just as our conservative fathers, our primitive brethren did, adopt means, rules and methods, not for the sake of change, but for the sake of governing in the carrying out of the God given principle.

This is scripture too, for God put governments and helps in the church, set them there, 1 Cor. 12:28, and set them there to be obeyed also.

Do away with this authority or church government, the church's right and privilege to enforce rules and regulations to carry out Divine commands where there are no rules or

methods given, then we say no church can carry out the gospel.

Sad to say there are some, even in our own beloved fraternity who think it is not gospel or necessary for the individual to wear the bonnet or the coat, prescribed by the rule of the church, placing their own interpretation on the scripture rather than that of the church, when Peter says, "Knowing this first, that no prophecy of the scripture is of any private interpretation," 2 Pet. 1:20.

Also in carrying out the "Great Commission," Matt. 28:19. Mark 16:15-16, Acts 1:8. Christ did not tell them how they were to go, but where they were to go. He told them plainly what they were to teach, what they were to do, things to be observed (obeyed), the principles of baptizing and teaching the all things are clearly stated, need no other rule or method, they are unchangeable.

But the manner of going, whether in groups, by one or by two is not clearly stated. While the principles are clearly stated, the method of operation is not, hence the church has the right to use methods of operation, not for the sake of change of methods, but which are adapted to the successfully carrying out of that commission in the church dispensation.

While it is true the apostles in the early primitive practice, went out by twos, Christ also sent out the twelve that way. This method was practiced in that day, it was their rule of operation, we might say that it is in many cases also practical in our day and should not be discarded.

We also find they taught daily from house to house, it was one of their methods, daily revivals we might call them. Because of these methods used then, do you think it is wrong to use other methods in our day, which do not conflict with the successfully carrying out of Christ's commission?

We think not, hence the church adopts other methods for adapting our carrying out of gospel principles to meet the needs of the world, not catering to the desires of the world, but such as nightly revivals, missions, Sunday schools, etc.—to meet the needs of the world.

We think these methods

used by the church, when rightly conducted, when in harmony with the spirit of the Gospel, are not changing methods for the sake of change, but are conservative to Gospel principle.

Mr. Webster's third definition for a conservative is: "In a political sense, having a tendacy to uphold and preserve entire existing instutions, both civil and ecclesiastical; opposed to radical changes or innovations in church or state.

As a conservative church we do not make radical changes, which endanger gospel principles, or abuse primitive practice but only change our methods in carrying out those principles in the day in which we live.

Is it any wonder, if these definitions of Mr. Webster be correct and we believe they are. That our Conservative fathers in the eighteenth century declared themselves conservative in the fundamental doctrine and the primitive practice of the scriptures?

Yet they claimed that in being conservative to those principles, that in method or proceedure in the Christian work, they were progressive also.

Progressive only in the sense of going forth carrying out those principles. There is no place to stand still, for the Christian church if she is to carry out the mission of Christ. She dare not be progressive to the extent she follows the modern doctrines of Christendom, when she is, she ceases to be the conservative church of Christ.

Neither can the church hold to the traditional practice of human organization, unless that practice is conservative to fundamental doctrine.

Before we leave this second word of our subject, "Conservatism," we wish to notice the meaning of the word primitive. It is: "pertaining to the beginning or origin, or to early times, original. First, as; primitive innocence; primitive ages; primitive church. In other words the church which Christ builds.

So we say the Dunkard Brethren have the primitive faith. Not through unbroken succession of church organization, human organization, but by re-organization in carrying out the fundamental teachings of Christ and his apostles.

Second: "primitive; characterized by the manner of old times, old fashioned; for example, as, a primitive style of dress.

We Dunkard Brethren are as old fashioned as the scriptures, if not as old faithioned as the traditionalists.

Just as, quoting Mrs. Susan Glaspell. "This, stern, never to be changed, primitive." Dear brethren and sisters of the Dunkard Brethren church, "that's us, if we remain conservative.

In part three we shall discuss, the Lord wills, our third word, "Modernism."

Great Bend, Kans.

SENTENCE SERMONS

That man, I trow, is doubly curst,
Who of the best doth make the worst;
And he, I'm sure, is doubly blest
Who of the worst can make the best;
To sit and sorrow and complain,
Is adding folly to our pain.
—Combe.

Books should to one of these four ends conduce,
For wisdom, piety, delight, or use.
—Denham.

Too many people get into processions without finding out who is in front or where they are going.

You do not have to tell others about it if you really do a lot of work.—Martin Vambee.

Do not try to get ahead by patting yourself on the back. —Martin Vambee.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock in a thunder storm. —Stevenson.

Who teaches me for a day is my father for a lifetime.

The Gods we worship write their names on our faces.
—Anonymous.

Follow me and I will make you become fishers of men.
—Mark 1:17.

He who knows most, grieves most for wasted time.
—Dante.

Not the wrongs done to us harm us, only those we do to others.
—Longfellow.

The worst sorrows in life are not its losses and misfortunes but its fears.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHURCH LOYALTY

"Endeavoring to keep the unity of the Spirit in the bond of peace," Eph. 4:3. We might sum up the duties of the Church by saying that her duty is: to unite our spirits with the Holy Spirit so as to have peace with God. We must conclude from the New Testament record of ordinances and commandments that we cannot observe all these individually, of ourselves, but it requires a united fellowship together. If this is done, we will have peace with one another also.

First, we should select a church which is worthy of our Loyalty. We find that the early church "continued steadfastly in the Apostles doctrine and fellowship," Acts 2:42, and that they kept the ordinances as taught by the apostles. In selecting our church, we must select a denomination that observes all the teachings and ordinances of the New Testament or at least the One that comes as near as possible to all its teachings. In any denomination that comes short of this, we may be only men-pleasers.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that bid-

deth him God speed is partaker of his evil deeds," 2 Jno. 7-11. We dare not waste any time with any denomination who does not fully believe, in the Divinity of Christ and the atoning power of His blood. We need to be careful because we can be easily deceived and thereby loose our reward. We should in no-wise welcome or encourage those who do not believe and practice the teachings of the New Testament.

When we have found the church and thereby complied with the commandments of the New Testament, it becomes our duty to be united as a body. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," 1 Cor. 1:10. It now becomes our duty to labor with the church in order to make it stronger in the glory of the Lord. "Let us therefore follow after the things which make for peace, and the things wherewith one may edify another," Rom. 14:19. We need to be concerned about the weak and if necessary sacrifice our liberties for them.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you," Heb. 13:17. It becomes our duty to respect and pray for those in authority over us in the church. It is their responsibility to teach and direct us and ours to follow as directed through the Holy scriptures, 1 Thess. 5:12-13.

A number of church activities and tasks are necessary to build one another up "in that most Holy faith." We need to urge and exhort one another by assembling together. "Let us consider on another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching," Heb. 10:24-25.

We need to be concerned for the welfare of our fellowman and especially for those of the houshold of faith. "Distribution was made unto

every man according as he had need," Acts 4:35. "And he sent them to preach the kingdom of God, and to heal the sick," Luke 9:2.

The many duties of building and caring for a church will be a joy and not a burden if properly divided up among the members and entered into with a joyful, willing spirit, Acts 6:1-7. Whatever we give in time or talents to the church, will not return unto us void when the proper time comes.

In order to keep the power of satan, out of the church, and thereby build up the church in purity and holiness; it is necessary to keep the evils of the world out of the church. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple," Rom. 16:17-18. We are commanded in a number of places to keep worldliness in its various phases, out of the church. Many things are condemned, Gal. 5:19-21, but fornication is especially to be cast out, 1 Cor. 5:1-7; 6:13-18. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. 6:20.

THREE WORDS

Traditionalism, Conservatism and Modernism

Wm. Root

Part 3

Our message would be incomplete, except we discuss our third proposition, "Modernism." While our beloved fraternity has in the past reached periods in her history, since her re-organization in 1708, which has brought trouble and sorrow and heart-ache. Nevertheless conservatism, to the fundamental doctrine of Christ will stand the test, until he, Christ, returns for his bride the church.

In the days when the church declared herself conservative, there was an element which manifested itself, in showing a lack of zeal for lost souls, a lack of spiritual progress and a danger of slipping toward traditionalism, which brought

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about separation. Also there were in years to come an element which grew, which also did her part in trying to overthrow conservatism.

That element was "Modernism," through modernistic changes this element all but wrecked the church of Jesus Christ, yea the church did reach that period in her history, but hell has not prevailed.

In our discussion of this proposition, we wish to pass on one of our sermons on the above subject. We do not wish to discuss it hurriedly, if it takes more than one article on the subject.

Modernism has not only affected the church of Jesus Christ, but it is manifesting itself in the world morally, spiritually and financially.

Modernism, if not a sin, is very apt to lead to sin, in the age in which you and I live. Most people try to be modern to a certain degree, therefore beware, of this great evil. Let God's people meditate upon Christ's prayer for the church. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil," John 17:15.

Let them be not as the Jews referred to in Jno. 12: 43. "For they loved the praise of men more than the praise of God." This is so true of the people of today, they loved man's praise rather than the praise of God.

These words were spoken concerning the m o r a l cowardice of the rulers in the day of Christ, He, Christ had predicted his sufferings. It was the time certain Greeks had come to the feast to worship. They came to Philip and said, "Sir, we would see Jesus."

Philip told Andrew, and

Andrew and Philip tell Jesus." We do not have space to dwell on this, you remember he spoke of his glorification, his sufferings and the resurrection, then the three-fold witness of the Father, then he declares himself to be "the light of the world." Then John points out the fact that "though he had done many miracles before them, yet they believed not on him." This was according to prophecy of Esaias, "because of the blindness of their eyes." With all the moral cowardice of the rulers the word says, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue."

We believe these rulers believed on him only in the abstract sense, just as devils believe and tremble, did not fully believe on him, would not confess him. The reason was they were afraid of men "For they loved the praise of men, more than the praise of God."

This is the way of the modernist, many would believe on him today, do believe in his Divinity, but because: his gospel is not popular among men, his church is separate from the world, they will not confess him as their Saviour, nor be born into his kingdom.

What is modernism? Modernism — (W e b s t e r) modern practice; something characterizing m o d e r n usage or style, as, a modern idiom or modern method.

Modernism, applied to the church, would be the adoption of rules or methods according to the theories of men, regardless of whether they were in harmony with the gospel of Christ or not. In other words modernism would accept of innovation from fundamental doctrine, which is the opposite to conservatism. Webster gives farther, "Modern means, pertaining to the present time or to the time not long past; late; recent; not ancient or remote in past time; as, modern days, ages or time. Also referred to as modern authors; modern fashions; modern taste; modern methods.

We come now to a modernist in religion. He is one, who holds the belief that theological dogma and practice of the scriptures should follow modern interpreta-

tion and treatment. One who prefers or admires modern trends and ideas; one who upholds the value of teaching modern subjects as opposed to classical. When we look at the meaning of this word, we can see that as pertaining to Christianity and to the holy scriptures, it is sin.

We wish to discuss it under the head, It leads to popularity and praise of men, ignores the praise of God. We have examples in holy writ, of such modern leaders. In Acts 12:1-3, we read of great havoc wrough to the church, the fold of Christ, because of a modernist. "Now about that time Herod the king (for he sought popularity of men) stretched forth his hands to vex certain of the church; and he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceded further to take Peter also."

Think what this big modernist of his day did to persecute the church from the outside, then think of what a big fellow on the inside could do to bring havoc to a local church, through modernistic teaching contrary to scripture.

Let us see what happened to Herod, and would we like to trade places with him? Acts 12:20-23, "Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

In our own life time, we have seen big fellows in the church, college men who went out working to enlist students, who came to town dressed in the fashions of the world, who went to the hotel and changed to the church uniform, the coat with the standing collar, then preached with great power and through great deception wrought havoc to the church by enlisting young

members, who went to college, where innovations from fundamental doctrine were taught.

Any church through such false leadership, who ceases to be conservative to gospel principles, become modernistic and can not hold their identity to the church of Jesus Christ.

Let us pray God that the Dunkard Brethrn church may never have such leaders, and if they do that all such will be led to repentance, before the church sinks into apostasy. The carrying out of all our church polity is essential to conservatism, is scriptural and must be obeyed in order to maintain our integrity.

Brethren let us not be discouraged, if there is a drift toward modernism in our fold, but work against it with all our power, that we may overcome it. We recognige that drift in all churches, in all organizations of today, that drift toward modernism.

Nevertheless let us not forget that if ever modernism controls, to the extent that we can not worship God according to the dictates of our own conscience, carry out all his commandments and ordinances in the church which we now reside, there will only be one thing left to do to maintain conservatism, which would be to "come out from among them and touch not the unclean thing," that God may still call us his sons and daughters.

The apostles in the early church were fearless. Acts 4:19-20. They were forbidden to teach in Jesus name. "But Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Our next argument against modernism is, it breeds worldliness. First modern authors. Take a look at modern literature if you please, think of the filth that is spread before the public today, such filth as is a disgrace to our nation, or any other, so much so that it is exceedingly dangerous for our young people to read from any modern author of the day.

Beware of authors in church periodicles, who write that which does not have the true gospel ring to it.

"Modern fashions." This one leads to perhaps more of the downfall of the human race than any other. The vulgarity of dress for sex appeal in our days, we are constrained to believe is equal to any age of the world from the days of Adam, to the present.

Sad but true this evil is manifest among the so-called children of God, it is the natural trend of the day to follow the crowd in the latest fashion.

Space forbids the discussion of modern taste; modern methods, which many times lead to sin, both in the church and out. Look at worldliness, but says the modernist we must be and do like the other fellow. Listen, God said, "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment," Exod. 23:2.

Christ the Divine lawgiver gave warning against worldliness, He said, "For what is a man profited, if he shall gain the whole world, and loose his own soul? or what shall a man give in exchange for his soul? "Matt. 16:26.

Would you my dear reader give your soul and the hope of eternal life, for a few short years of fellowship with this modern world? For fellowship in the apostate church, with all her amusements and entertainments, For fellowship in a church where there is false unity, without any church government? Where they are at ease in Zion? Dare we, any of us, have fellowship with them, if so are we conservative to the doctrine of Christ? We answer NO, not for such reward as all such could give.

We have more on this subject, but must leave it for another article. May God have his way with all of us.

Great Bend, Kans.

ABIDE WITH ME

Sister Mable Wells

This spring we had a few days that we call perfect. A perfectly blue sky arched overhead, and cloudless, bird songs penetrating the air. Once in a while the soul seems to enjoy such extasy. We have blue sky experiences basking as it were in the sunshine of God's love and over-flowing with gratitude and praise.

The clouds often roll back if we can just raise our heart in song. On such a morning this old hymn came to our mind and somehow left a deeper impression than words can express. Abide with me! Fast falls the eventide, the darkness deepens—Lord with me abide!

We read in the word where Jesus spoke of making His abode with someone. One place we read He had not so much as a place to lay his head. I believe Jesus had a greater desire—to abide in the hearts of Christian men and women. To the earnest seeker (Zacchaeus) he said, "Today I must abide at thy house." Do you think Jesus ever said your name or my name as he did Zacchaeus? —today I must abide at thy house. This was a great day for Zacchaeus. Salvation came to him because he sought the Lord diligently and with all his heart.

Then the thought comes, just what does this word abide mean. Webster says, a place to live, to dwell, a permanent home, resting place, to endure.

Our mind goes back to the day when we, sinful creatures, followed the wooings of God's Holy Spirit, yielded our all and accepted His plan of salvation, and then we were cleansed through faith, repentance, and the holy ordinance of baptism. All this must be done before Jesus can come into our heart and abide with us.

We became as it were a holy temple, a place for Jesus to dwell, a permanent home, which can begin here in this life and last throughout all the ceaseless ages of eternity. I like the thought of a permanent home, for when we think of home we think of a place to rest.

Did Jesus find a resting place in our hearts? We know and do testify of the rest he brought to the souls of those who opened wide the door and let Him come in. Words cannot express the value of soul rest alone.

When other helpers fail, and comforts flee, have you ever been in such a state? Help of the helpless, Oh abide with me!

Trouble and sorrow here only bring us closer to God, earth's joys grow dim, its glories pass away. Change and decay in all around I see. How true, all manner of changes are constantly taking place, but God who is our Rock, our Fortress, our

Refuge. O thou who changest not, abide with me.

I need Thy presence every passing hour. What but Thy grace can fail the tempter's pow'r—who like Thyself, my guide and stay can be? Through cloud and sunshine Oh, abide with me. Some one said "Great troubles calm the soul, little troubles simply annoy. We have the privilege of having both the Father and the Son abiding with us, John 14:23. But so often we limit their power by our negative thoughts of doubt and fear instead of having that simple child like faith and confidence in the almighty, Omnipotent, ever present Heavenly Father. Where the Saviour abides there is peace, there is a great calm, a joy that no man can take from you. But we alas so often forfeit when we fail to see the out stretched arms, or abide in His Word.

I am sure He has kept his promise, from the very day He quietly came into the soul that opened their heart's door, who surrendered to the terms laid down in His word. He has remained to help, to strengthen, to establish, and succour through every trouble and sorrow of life. Even when death came and took away that loved one, His presence calmed and sustained the soul. The Spirit wooed and beckoned to us to look beyond it all to the land where there will be no more tears and heart rending sorrow, and day by day He filled the place of all He took away.

Then, there are those times when we tried hard to serve Him and we utterly failed. Satan seemed to get the upper hand and with lacerated heart and tearful supplications He revealed Himself in victory for us, and miraculously showed us that greater is He that is in you than he that is in the world. Our Saviour, who overcame death, hell and the grave, is able to subdue the enemy before His children. Surely Jesus is the Son of God and if we will permit through faith and confidence in Him, He will help us to overcome, likewise, filling us with unspeakable joy, setting us in heavenly place.

Hold thou thy cross before my closing eyes. Why? So that we lose our sorrow, our suffering, in beholding His awful death on the cross, His courageous spirit, His great Spirit of love even to His

persecutors, His mercy and concern and forgiveness even for those who nailed Him to the cross.

As we behold all this, our sorrows and sufferings should melt away as nothing. His cross will shine through the gloom and point us to the skies. Heaven morning breaks and earth's vain shadows flee! In life, in death, O Lord (above everything else) abide with me.

As we near the end of our journey here, can we say as David of old, "The Lord has been my Rock, and my fortress and my deliverer; my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower. It is God that girdeth me with strength, and maketh my way perfect."

What a glorious thought to those who have had these personal experiences with their God.

Lancaster, Pa., R. 3.

It isn't the human of blood and bone,
Served most when you heed love's call—
'Tis a human heart just like your own;
It hungers most of all.

JOSEPH'S DREAMS COME TRUE

George Dorsey

(Continued from Jan. 1st Bible Monitor, Page 10.)

Now Jacob, Joseph's father, dwelt in the land of Caanan with his eleven sons and their families. The famine was making itself felt, even in the land of Caanan. Food was becoming scarce, and people were wondering what they should do. Then the good news came that there was plenty of food in Egypt.

Jacob and his eleven sons had plenty of money and cattle. But without grain they could not live. So Jacob sent his ten oldest sons to Egypt to buy corn. He kept Benjamin at home because he loved him best of all after Joseph was taken away from him. Jacob was fearful lest something dreadful should happen to him also.

More than twenty years had passed away since the ten brothers sold Joseph away from his father's care, during those years the brothers became more thoughtful and did not envy Benjamin.

When they arrived in Egypt it was also barren. But they soon learned that although the famine was raging in Egypt, plenty of food was to be found there, for the storehouses were filled with an abundance of food. Everyone who wished to buy food came to Joseph, his brethren came also.

The brothers did not know Joseph. Twenty years had changed him from a boy to a full grown man and now he sat upon a throne, dressed like a prince, and everyone that came to him with a request bowed humbly before him as if he was the king. His ten brothers bowed before him also.

Joseph knew his brothers at once, and when they bowed before him he remembered his dreams. Now he knew that his dreams were being fulfilled, and understood why God had allowed him to be sold into Egypt. He wished to know if his brothers were still selfish and envious. So he pretended he did not know them. He He spoke to them through an interpreter in the Egyptian language, and pretended to be stern and harsh.

Joseph spoke to them roughly and said, "Where did you come from?" They replied, "We are men from Caanan, and we are brothers." He said to them, "You are spies, and have come to see the stricken condition of the land."

They answered, "We are not spies, for we are true men, and we have come to buy food for ourselves and our families." Joseph insisted that they were spies, and again they told him that they were twelve brothers, the sons of one man, the youngest is with our father, and the one is not.

Now Joseph wondered whether they were kind to Benjamin. He also wondered if they cared more for their father's happiness than they did when they sold him to the Ishmeelites. He thought, "I must find these things out before I let them know that I am Joseph." So he said, "You must prove to me that you are not spies." "I will put nine of you in prison and the other one I will send back to Caanan." If he return with the youngest brother of whom you speak, then I will believe that you are true men."

Into prison, where he had spent several long years,

Joseph now placed his ten brothers; not because he hated them, but to find out if they were better men than they used to be. After three days he sent for them again, and said, "I fear God, and want to do the right thing. If you are surely true men you can prove it in this way: I will send nine of you back to Caanan with food, and keep one of you in prison; but bring your youngest brother with you again that I may know that your words are true."

The brothers felt at once that this trouble was coming on them because they had been so unkind and cruel to Joseph. They did not know that this man was Joseph, and that he could understand their language, so they said to one another, "We are suffering because of our sin." Reuben, the oldest brother, and the one that was trying to save Joseph now spoke, "I told you not to sin against the boy, but you would not hear me. Now his blood is being required at our hands."

Joseph understood what they were saying and his heart was touched. Now he knew that they were sorry for their sin, and he turned away and wept for joy.

Then he dried his tears and spoke to them again through the interpreter. He took Simeon who was the second oldest, and bound him before their eyes, and put him back in prison. The others he sent back home after he had filled their sacks with corn. He also commanded his servant to put each man's money back in their sacks with the corn.

These brothers were not happy on their way home. They wondered what their dear old father would say. Joseph was lost to him, Simeon was a prisoner, and Benjamin's presence was demanded in Egypt or else they could not buy corn. As they journeyed home one of them opened their sack and found the money in the mouth of the sack. More trouble seemed to be coming upon them now; for they believed the stern ruler would think they stole the money.

At last they reached home very much discouraged. They related to their father the sorrows that befell them and explained to him why Simeon was left in Egypt. They also said to him, "We cannot return except Benjamin be with us.

Then they emptied their sacks out before their father, and every man's money was in their sack's mouth. Things seemed to be getting worse instead of better. Jacob even gave way to discouragement for fear he would lose his third son also.

God will take care of his own regardless of how gloomy things look. We shall see later how God turned sadness into joy.

Salisbury, Pa.

THE GREAT COMMISSION

Russel Holl

The head of the church, Christ Jesus, is referred to as "the faithful and true witness," Rev. 3:14. From the time of His anointing until His crucifixion, He devoted all His efforts to the preaching of the Gospel or good news concerning the kingdom of God, the declaring of the Majesty of Jehovah's name and the singing forth His praises. He set forth clearly His commission as Head of the church, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," Isa. 61:1-2; also see Luke 4:18-21.

His was a preaching work. Jesus plainly declared that the same commission rested upon the members of the church, to whom he said, "Ye shall be my witnesses . . . . unto the uttermost part of the earth." Peter confirms this commission of the church to preach in like manner as Jesus did. That is why Jesus commissioned His apostles prior to His ascension, "Go ye therefore, and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," Matt. 28:19-20.

The commision to preach concerning God's kingdom is upon all members of His church. They must minister unto the spiritual needs of all men seeking life and blessings at God's hand. The

remnant yet on earth, of Christ's body or church, are now ministering by preaching "This gospel of the kingdom in all the world for a witness unto all nations," Matt. 24:14. It is not the duty of the church, yet on earth, who are God's true witnesses, to enter into political alliances with the nations of this world, John 18:36; neither do they build a popular earthly organization, backed by fabulous wealth and ornamented with costly and imposing structures for religious worship.

No, the duty of His church is to praise Jehovah's name and bear witness to His supremacy and glory. How? By ministering the spiritual "meat in due season" to those hungering and thirsting for the truth, inviting all to partake of the "water of life freely." Their's is the responsibility to see that Jehovah's name and Word are declared in every part of the world where He makes such proclamation possible. That work is done in the same manner as Jesus did it, namely, from house to house, city to city, country to country and also publicly, Mark 1:38, Matt. 11:1; Acts 20:20-21.

Their faithfulness must be shown by performing their commission, to preach, in spite of any and all opposition and prove their loyalty as Jesus did. How should the Church fulfill God's purpose on earth today? By seeing to it that the good news is preached and practiced as He commanded it, with Bibles, tracts, public preaching, and every other scripturally proper means that can be used to publish aboard the Kingdom of God.

That this would be the right course, the only course for His church down at this end of the world, was shown by Jesus' words in Matt. 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is the responsibility of the true church to see that such preaching is done.

Rd. 1, Louisville, Ohio.

If a man carries his cross and makes it radiant with the glory of a meek and gentle spirit, the time will come when the things that now disturb will be the events for which he will most of all give gratitude to God.

YOUR CROSS

Seek not to drop the cross you wear,
Or lay it down; for if you do
Another shall be built for you
More difficult and hard to bear.

The cross is always made to fit,
The back which bears it, be content;
Accept the burden which was sent,
And strive to make the best of it.

Think not how heavy is your load;
Think now how rough the road or long;
Look up and say: "Lord I am strong
And love makes beautiful the road."

Who toils in faith and knows not fear
Shall live to find his cross some day
Supported all along the way
By angels who are walking near.

Sel. by Ruth Wilson.

NEWS ITEMS

NOTICE AND CORRECTION

This statement is made in order to correct the possible impression left in a recent news article in an issue of the Bible Monitor which stated that picture slides were shown in a church service. It may be that those reading the article might think such showng is sanctioned by the brotherhood. This impression is erroneous as the showing of picture slides in the church is not tolerated.

In our baptismal vow we promised to forsake satan and all his pernicious ways, and we feel that the showing of picture slides in the church is a step toward worldliness and worldly methods.

Proper acknowledgement has been made by the elders of the offending church for allowing this to occur.

Standing Committee.

ASTORIA, ILL.

We, the Astoria Dunkard Brethren congregation have decided to have our fall lovefeast September 22 and 23. We had such a wonderful attendance last year and invite all of you back, and all others who can to come. We ask an interest in your prayers that all that is said and done at this service, will find rich soil and spring up to bring forth fruit.

Martha I. Harman, Cor.

PLEVNA, IND.

The members of the Plevna Dunkard Brethren church met in regular quarterly council on June 16th at 1:30. Number 111 was sung and Bro. Harley Rush read Gal. 6 and led in opening prayer. Our Elder Elzie Weimer then took charge. Our clerk read the minutes of the last council.

It was decided to haul more crushed stone in the driveway at the church. It was decided to continue our services at the rest home in Kokomo the 3rd Sunday afternoon of each month. We are to order more Bible study books and continue the use of them at our prayer meeting and use them every other Sunday evening in our Sun-

day evening services. The treasurer's report was read and accepted. An offering was taken. The services were closed with prayer and the singing of hymn No. 496.

On June 10th, Elder L. B. Flohr and wife, Elder Ord Strayer and family stopped here. Bro. Flohr gave us a message on Sunday morning and Bro. Strayer on Sunday evening.

Sister Almeda Lorenz, Cor.

GOSHEN, IND.

Goshen church met in regular quarterly council Friday evening, June 15, 1951 at 7:45. Hymn No. 471 was sung, followed by the reading of Eph. 6, by Bro. Floyd Swihart.

Bro. Harry Gunderman then proceeded with the business of the evening. Some unfinished business was taken care of first and then the business of the evening followed. There were two letters received, Bro. George Martin and Bro. George E. Leckron of Brethren, Mich., both deacon brethren.

We plan to hold our Harvest meeting the second Sunday of Sept. which is the 9th.

The treasurer's report was read and accepted. An offering of $10.70 was taken and Bro. Gunderman then followed with admonitions concerning each one's duty to the church, to keep it a living body and a working organization. This being necessary for spiritual growth in the church, home and community.

Bro. Ben Kesler, Jr., led in the closing prayer, and hymn No. 335 closed another well attended business meeting for the Lord.

Sister Maurine Carpenter, Cor.
Shipshewana, Ind.

DALLAS CENTER, IOWA

On Saturday, May 26th, we came together to enjoy a happy experience in a lovefeast service. The first message was on Love, Unity and Obedience, by Bro. Ray Reed. The examination service was in charge of Bro. Orville Royer. He exhorted us to be ready at all times and in the attitude of prayer. We were happy to have Bro. and Sister Melvin Roesch and Bro. and Sister Chas. Leatherman and family with us for the evening and on Sunday.

Bro. Roesch officiated at the communion service. He also gave us good messages on Sunday morning and afternoon. Following are a few of his thoughts. We are saved by grace through faith. When we commit our lives to Christ to direct, we will show evidence by our works and the things we do. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." There are three unspeakable possessions of a Christian: Unspeakable joy, I Pet. 1:8; an Unspeakable experience, II Cor. 12:4. Too often our experience is too small, we need to be more bold; The Unspeakable gift, II Cor. 9:15. If we know Him something will take place in the heart.

On Sunday evening our two young brethren, Ray Reed and Joseph Flora gave us messages on "Keep Thyself Pure" and "Following Jesus." We feel we have been richly fed.

Bro. Isaac Jarboe of Kansas City,

has consented to hold a two weeks' revival for us beginning Sept.2nd. Pray that we might have a successful meeting. That the unsaved will be brought to Christ and each member strengthened in the Lord. In these days of confusion and unrest we need to feed often on the Word and seek refuge in our Saviour. Only then can we keep our armour in shape to defeat the adversary. May we always keep close to Jesus.

Sister Ethel Beck, Cor.
Dallas Center, Iowa.

SHREWSBURY, PA.

We, the Shrewsbury Dunkard Brethren, held our lovefeast on May 27th with a good attendance for Sunday school and during the day.

Bro. Ammon Keller had the opening services, after the Bible school hour, by singing hymn No. 56 and reading John 8:28-36, then leading in a very fervent prayer, after which Bro. Henry Keggerreis and Benj. Reinhold brought the forenoon messages.

After being fed spiritually, we all went to the basement and fed our natural bodies also. At 2 p. m. we again assembled with Bro. Paul Weaver having the opening services and Bro. James Keggerreis brought us a powerful message on "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," I Cor. 15:58.

Bro. Bernie Shriner and Bro. A. G. Fahnestock then preached along the same subject. Bro. Ray S. Shank read the examination chapter and preached on same and also Bro. Fahnestock. They all brought in some very strong thoughts for us to think about.

As many had to return again to their homes and could not be with us for the evening, we had the smallest attendance we have had for quite some time with 67 communicants seated around the table and Bro. A. G. Fahnestock officiating.

We want to thank the neighboring congregation for their help in these services and invite them all to come back again when convenient.

Sister Shella Stump, Cor.

OBITUARIES

ELIZABETH MILENDA LORENZ

Sister Elizabeth Milenda Lorenz, daughter of John and Elizabeth Metz, was born Sept. 12, 1884, at Cassyville, Ky. She departed this life April 20, 1951, aged 66 years, at the home of her daughter, Mrs. Alta Miller of New Paris, Ind. On Oct. 13, 1901 she was married to Charles Lorenz, who preceded her in death August 26, 1949. To this union were born six children. John T. Lorenz of Elkhart, and Alta Miller of New Paris, survive. Four children preceded their parents in death. Besides the two children she leaves one granddaughter, two great grandchildren, two brothers, Harry Metz, Tiffin, Ohio; Jacob Metz, Kokomo, Ind., one half-brother, Elmer Metz of Washington, D. C., one step-sister, Mrs. May Edwards, Michigan City, Ind., and

one step-brother, Roy Dotterer of Kokomo, Ind.

Sister Lorenz united with the Church of The Brethren younger in life, later becoming a charter member of the Dunkard Brethren church at Goshen, Ind., remaining a true and faithful member until death.

Funeral services were held at the New Paris church of The Brethren in charge of Bro. Floyd Swihart, assisted by Rev. Hubert Fisher of the Union Center Church of The Brethren.

Sister Maurine Carpenter,
Shipshewana, Ind.

How little it costs, if we give it a thought
To make happy some heart each day!
Just one kind word or a tender smile,
As you go on our daily way;
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

GETTING RID OF TEMPTATION

Temptation vanishes before a sight of the dying Redeemer. Then inbred lust roars against us, and we overcome it through the blood of the Lamb, for "the blood of Jesus Christ, His Son, cleanseth us from all sin." Sometimes a raging corruption or a strong habit wars upon us, and then we conquer by the might of the Spirit of God, who is with us and shall be in us evermore. Or else it is the world which tempts, and our feet have almost gone; but we overcome the world through the victory of faith.

If Satan raises against us the lust of the flesh, the lust of the eye and the pride of life, all at once we are still delivered, for the Lord is a wall of fire about us. The inward life resists all sin, and God's help is given to believers to preserve them from all evil in the moment of urgent need: even as He helped His martyrs and confessors to speak the right word when called unprepared to confront their adversaries. Care not, therefore, O thou truster in the Lord Jesus, how fierce thine enemy my be on this day! As young David slew the lion and smote the Philistines, even so shalt thou go from victory to victory.

Sel. by Ruth Wilson.

MY TONGUE

Surely I trust too much to my tongue. I let it go unwatched, as if it had not a

thousand times betrayed me. I do not discipline or train it, though its heedlessness has a thousand times brought me into trouble and grief. Nothing that I have or am, so harms me, yet nothing else is given such liberty.

Read James 3.

To every man there openeth
A high way and a low;
And the high soul climbs the high way,
And the low soul gropes the low.
And in between, on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

Sel. by Ruth Wilson.

THE SAVIOUR HELPS!

Why should we fear when Jesus is with us?
To help us, to keep, to guide and to bless.
May we then bring the glorious message
To souls who are dying in sin and distress.

Jesus, our Saviour, so true and so loving,
Ne'er gives us a trial too heavy to bear,
His grace and His strength are ever sufficient,
Each burden we feel He always does share.

No night is too dark when with our dear Saviour,
We go down life's pathway through joy or through strife,
Our anchor is firm in Him, "Rock of Ages,"
He brings blessing and peace to each yielded life

Oh why not accept Him as your own precious Saviour,
The night is fast falling, the time draweth night,
The day of grace may soon be ended,
Jesus will come in clouds in the sky.

If in Heaven then your name is written,
You may lift up your heads, with Him rejoice,
But outside of Christ there is no refuge,
They who spurn His love are forever lost.

Oh dear one, if you do not know Him,
Come to Him now, then all will be well,
Safe with our Lord for time and eternity,
Even with Him in heaven to dwell.

—Ogla M. Peterson.

OTHERS

Help me in all the work I do
To ever be sincere and true.
And know that all I'd do for you
Must needs be done for—others.

Let self be crucified and slain
And buried deep, and all in vain
May efforts be to raise again,
Unless to live for—others.

And when my work on earth is done
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—others.

Others, Lord, yes, others,
Let this my motto be.
Help me to live for others,
That I may live like Thee.
—C. D. Meigs, in Kind Words.

It is the secret sympathy,
The silver link, the silken tie,
Which heart to heart and mind to mind
In body and in soul can bind.

POOR CHILDREN

Wilda Harris

I've often though of poor, poor children,
So far away, across the sea,
How I wish that they were near me,
Playing, laughing round my knee,
And of children in this country,
Good America, free today,
Just like Jesus did with children,
As He blessed them every way.
We should praise God, thank God, hear Him
As He teaches us today,
Take the Bible, for our map book,
As good and bad will come our way.

MY THOUGHTS

My thoughts are this:
Do not wear any kind of an ornament.
Pray at least twice a day.
Dress plain.
Do not show any part of your legs.
Pray with your head covered after baptism.
Union, Ohio, Box 25.

Who waits until the wind shall
silent keep
Will never find the ready hour to sow;
Who watches clouds
Will have no time to reap.
H. H. Jackson.

Oh loving words are not hard to say
If the heart be loving too,
And the kinder the thoughts you give to others
The kinder their thought of you.

I know that thou He may remove
The friends on whom I lean,
'Tis that I thus may learn to love
And trust the One unseen.

SENTENCE SERMONS

The advantages of affliction are many and great, serving as a medicine to the soul; we should give thanks and rejoice in all the crosses and vexations with which we meet, remembering that all things work together for good to them that love the Lord.

We must expect the same treatment as Christ had, 2 Tim. 3:12 and be willing to take it gladly, John 15:20; 1 Pet. 2:21.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it.

The world is new to every

soul when Christ has entered into it.

Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Neglect not the gift that is in thee. Meditate on these things; give thyself holly to them, that thy profiting may appear to all. 1 Tim. 4:12, 14-15.

Christians never see one another for the last time.

The influence of the indwelling spirit is not shown merely in holy emotions, but in most practical ways in everyday life. To be kind and charitable, to give bread to the hungry and to sacrifice a pleasure to help another over a hard place, are better evidences of the indwelling spirit than any amount of effervescent talk about consecration, in a prayer meeting.

Be ever on the lookout for lives God places in your path to inspire, encourage, befriend and help.

Life's great battleground is prayer. Most people have been too well reared to give any quarter to the tempter to suggest the grosser sins. So the tempter lays his stress on killing the prayer life. If he succeeds at that point he has made the life meaningless, powerless, fruitless. God's dear children will find a real fight to keep the prayer life alive.

The restless millions wait Light, whose coming maketh all things new. Christ also waits; but men are slow and late. Have we done what we could? Have I? Have you?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

Mark keenly that true touch with God always brings the longing to the pure, and the loving of one's fellows. The nearer one gets to God the near will he find himself getting to men.

Let not sin therefore reign in your mortal body, that ye

should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you: for ye are not under the law, but under grace.

What then? shall we sin, because we are not under the law, but under grace? God forbid.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye become the servants of the righteousness.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteouness unto holiness.

For when ye were the servants of sin, ye were free from righteousness.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

—Rom. 6:12-23.

ADULT SUNDAY SCHOOL LESSONS

July 1—The Kings of Israel Do Evil in the Sight of the Lord. I Kings 15:25-34; 16:1-34.

July 8—Elijah's prophecy and a Widow's Faith. I Kings 17:1-24.

July 15—God Sends Three years Drought Upon Israel. I Kings 18:1-24.

July 22—Temperance Lesson—The Rechabites Maintain Their Integrity. Jer. 35:1-19.

July 29—Jehovah versus Baal. I Kings 18:25-46.

Aug. 5—The Call of Elisha. I Kings19:1-21.

Aug. 13—God Keeps His Promise. I Kings 20:1-22.

Aug. 19—Ahab Fails to Carry Out God's Judgment. I Kings Kings 20:23-43.

Aug. 26—Ahab Covets Naboth's Vineyard. I Kings 21:1-29.

Sept. 2—The Defeat and Death of

the Wicked Ahab. I Kings 22:1-53.
Sept. 9—Elijah's Faith Brings Fire From Heaven. II Kings 1: 1-18.
Sept. 16—The Prophet Elijah is Translated. II Kings 2: 1-25.
Sept. 23—Elijah Fortells the Fall of Moab. II Kings 3:1-27.
Sept. 30—The Power of God Revealed Through Elisha. II Kings 4:1-44.

PRIMARY SUNDAY SCHOOL LESSONS

July 1—The Supper at Bethany. John 12:1-11.
July 8—Parable of the Good Samaritan. Luke 10:25-37.
July 15—Temperance Lesson. Prov. 23:19-32.
July 22—Jesus Cleanses The Temple. Matt. 21:12-22.
July 29—Jesus the Guest of Zacchaeus. Luke 19:1-10.
Aug. 5—The First and Great Commandment. Matt. 22:32-46.
Aug. 12—The Boy Who Left Home. Luke 15:11-32.
Aug. 19—The Institution of the Lord's Supper. Luke 22: 7-20.
Aug. 26—Jesus Washes the Disciples Feet. John 13:1-17.
Sept. 2—Jesus' Last Night With His Disciples. Matt. 26:17-46.
Sept. 9—Jesus Betrayed and Forsaken. Matt. 26:47-56.
Sept. 16—Jesus Tried and Denied. Matt. 26:57-75.
Sept. 23—Jesus Before Pilate. Matt. 27:11-26.
Sept. 30—Jesus Crucified. Matt. 27: 27-50.

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Myers Civilla r9 july49

BIBLE MONITOR

Vol. XXIX August 1, 1951 No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

NON-RESISTANT LIVING

"Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands," 1 Cor. 4:11-12. Here we see some of the trials and afflictions that Paul and the apostles were willing to endure that the Church might be established and strengthened in Christ Jesus. As we go about the duties of life from day to day, this problem should be continually before us. Without constant meditation and guarding of our human instincts and weaknesses we can never come near reaching the Christ life.

Sorry to say, the history of a nation is usually recorded as a record of its wars. The christian is commanded ,"As much as lieth in you, live peaceably with all men," Rom. 12:18. How can anyone, who is trying to carry out this teaching, attempt to live as most of the world does "under a plan of the survival of the fittest?"

Someone has said that there are four or more involved whenever there is a quarrel: the two or more participants and also God and the devil. The devil wants individuals consumed spiritually, if not physically and God wants them perserved both ways.

Abraham would not quarrel with Lot but gave him much more of the blessings of life than he deserved, and even rescued him from the enemy when this easy wealth led him into trouble. Joseph had the opportunity to avenge his brethren, but rather blessed them and gave them back the price of their grin. Isaac reopened

the wells of water which the Philistines had closed and then even invited them to use these wells.

How did Christ react under persecution? According to the Jewish Law one was not required to testify against himself. When Jesus was asked to thus testify and legally told them to ask those who heard Him to testify what He said: He was smitten (likely on the mouth) but he did not answer back or use His power against them, Jno. 18:19-23.

Why did Christ ask Peter if he had a sword? He knew Peter's disposition and also his partial understanding of the true Christian mission on earth. No doubt the rebuke, of Peter's use of the sword, taught him and all other christian followers, the uselessness of the temporal sword in defending themselves against the injustices of the devil.

Many a person, who unwisely carried a gun, caused himself and often others, undue hardships because of his unwise use of it at a trying moment. How often do we return good for evil as Christ did?

"When they persecute you in this city, flee ye into another," Matt. 10:23. We have record of numerous occasions when Christ did this Himself and perhaps these are only a few of the number of times that he moved from their anger. True He gave himself up to them but not until this was necessary, to fulfil the plan of God.

How much did the early apostles lose by suffering unjust persecution? Would the Church ever have grown as it did if they had conspired together and fought back at their unjust persecutors? Which caused the rapid growth of the Church in the first century: the many battles of the Roman army or the suffering and trials of the early apostles?

Is the non-resistant a coward? Did Christ, Paul, Peter, and the early apostles fear their threats? They all were warned often, to hide from the heathen and not try to teach and properly instruct them but they usually answered that they did not fear but rather were willing to die in the Lord's work. To fight the devices of the devil wihout weapons requires much more courage than to over-ride them with superior weapons.

Many a convert was reached while a follower of Christ was enduring severe injustice and persecution, who never would have been reached by demanding justice or over-riding their persecutors. Paul reached jailers, king's courts, ships' crews and finally even Caesar's palace through non-resistance. Paul destroyed more heathen temples and idol worship "through the foolishness of preaching" than many legions of soldiers could have destroyed.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," 2Cor. 10:4. However these weapons must be used in a way that is agreeable to God's word, in order to have power and to do the good, that God has promised to those who are His true followers.

When the seven sons of Sceva attempted, to illegally use the power of the Holy Spirit, "The evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded," Acts 19: 14-16. The power of the Holy Spirit wrongly used or wrongly applied may bring us a curse rather than a blessing. Gospel things, performed in the Gospel way, will bring us the Gospel Blessings.

Walking with Jesus, by day and by night,
Never a moment I'm out of his sight,
Safe thro' the journey whatever betide,
Jesus, my Savior, will faithfully guide.

Walking with Jesus, his hand holding mine,
Trusting in Jesus, Oh, peace most divine,
Living for Jesus, his will all my own,
Waiting for Jesus to guide me safe home.

Holsinger.

If this is our aim and we are determined to follow it, He will abundantly provide. When armed with the power of the devil that fear should never enter our heart. We do not wish to leave the impression that we will not have trials, problems and persecutions but if we remain faithful to our Lord and Master we will be eternally victorius in the end.

BIBLE MONITOR

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FOXE'S BOOK OF CHRISTIAN MARTYRS

(Chapter IX cont'd.)

The Heresy of Arius, A. D. 319

Up to this time the Christian church had been united in doctrine and belief; its only enemies were from without. The persecutions of heathen nations alone were to be feared, and these, though at times widespread and bloody, had seemed powerless to stop its advance. But with increase in wealth and numbers came dissension.

The first open contest over questions of doctrine, within the church itself, was brought about by Arius, who had fallen away from the true faith in Jesus Christ, and taught the people that Christ was not one and equal with God the Father. This heresy led away great numbers of the half-converted heathen, who did not like to humble their souls by confessing that Jesus Christ is God.

The birthplace and early history of Arius is not certainly known; he is first heard of as a presbyter, as priests were then called, engaged in a dispute with the bishop of Alexandria. It is recorded that the bishop summoned this unruly presbyter to appear before him, and after hearing his views gave judgment against him. Arius was then expelled from the city, with others of the clergy who upheld him.

Great Disturbance Caused by Arius

As Arius had a great many followers, the result of his condemnation was widespread disorder and commotion among the churches.

Bishops argued against bishops, and congregations were greatly excited. The mysteries of the Christian faith became a subject of irreverent controversy among men, women, and children. Even the heathen joined in the profane uproar.

The difference of opinion between Christians who believed Arius to be right and those who knew him to be wrong, caused Constantine to call the first great council of the church. It was held at the city of Nicaea, in the year 325, and its decision was against Arius. The creed adopted at this council, which is known as the Nicene creed, was subscribed to by all the members of the council except Arius himself, and two bishops, who for their heresy were excommunicated and banished.

This decision did not put an end to Arianism, nor did the death of Arius himself, which took place ten years later. The Arians continued as a distinct religious sect, outside of the church, until about 650; finding many believers in Africa, Spain, and France. It then disappeared as a distinct national type of Christianity before the growth of Catholicism.

Arians Upheld by Constantius

To return to the events following the council of Nicaea: Constantius, son and successor of Constantine the Great, when he came to the throne showed some favor to the Arians, and they were emboldened to raise a persecution against the orthodox bishops and clergy. Athanasius, the most able defender of the Nicene doctrine, and some other bishops were banished to Gaul, and their places filled with Arians.

In Egypt and Libya, some prelates were martyred and many Christian people cruelly abused. George, the Arian bishop of Alexandria, under the authority of the emperor, began a persecution in that city, which was continued with great severity. Indeed, so fierce was this persecution, that the clergy were driven from Alexandria, their churches were closed, and the cruelties practiced by the Arian heretics resembled those of the pagan idolaters of former times.

Persecution by the Arians

The orthodox Christians,

being deprived of all places of public worship in the city of Alexanderia, used to meet in a desert place to escape the mob. Hearing of this, George, the Arian bishop, engaged Sebastian, the general, to fall upon them with his soldiers, on Sunday while they were at prayers; and many were sacrificed to the fury of the troops, while others suffered more cruel and lingering deaths, being lashed with twigs of palm trees, with such violence that they expired under the blows or by the mortification of their wounds. Several of the Christians, whose lives had been spared, were banished to the deserts of Africa.

At this time, not satisfied with the cruelties practiced upon the Christians in Alexandria, the principal persecutors applied to the emperor for an order to banish them from Egypt and Libya, and to give up their churches to the Arians. The request Constantius granted, and an order was sent to Sebastian, who carried the emperor's command to all the sub-governors and officers. Hence a great number of the clergy were seized and imprisoned; and as they all held to the opinions of Athanasius, an order was signed for their banishment into the desert. While the clergy were being thus abused, many of the people who held to their faith in its purity, were condemned to the mines, or compelled to work in the quarries. Some few, indeed, escaped to other countries, and several were weak enough to renounce their faith in order to avoid the severities of this persecution.

Violence of the Arians

Growing stronger, the Arians made Gregory of Cappadocia, a man of but moderate abilities, bishop of Alexandria, after having deposed Athanasius. In this they were assisted by Philagerius, the governor of Egypt, an apostate, who permitted them to commit every outrage. Thus encouraged, the mob armed themselves with swords and clubs, and broke into one of the principal churches of Alexandria, where a great many orthodox Christians were assembled; and falling upon them, without showing any mercy to age or sex, butchered the greater number.

Potamo, a venerable bishop of Heraclea, who had

formerly lost one of his eyes in Diocletian's persecution, fell a martyr upon this occasion; being so cruelly scourged and beaten, that he died of his wounds. The Arians also broke into buildings, both public and private, under a pretense of searching for Athanasius, and committed many outrages.

It is indeed disheartening to see, in this early age of the church, men calling themselves Christians, many of whom had but lately escaped from the hands of their heathen enemies, persecuting each other with all the violence and ferocity of the pagans under whom they had themselves suffered. But the great principle of religious toleration had yet to become known, and many centuries were to pass away before men should learn the folly of trying to enforce religious belief with the sword — and unnumbered thousands of human lives were to be sacrificed before this great principle should prevail.

Successors of Constantine The Great

Constantine the Great left three sons, Constantinus Constans, and Constantius, among whom he divided his empire. The first two died violent deaths after reigning over their portions for only a few years, and Constantius, the last surviving and most worthless of the brothers, became sole emperor. His reign was also short, and although he called himself a Christian, it was marred by cruelty and oppression. He died while preparing to go to war with Julian, who had established himself, with the aid of his army, as emperor of Rome.

Persecutions under Julian, called the Apostate, A. D. 361.

Julian became sole emperor at the death of Constantius. He was the son of Julius Constantius, and the nephew of Constantine the Great. Although enducated by his father in the Christian faith, he was at heart a pagan, and no sooner was he seated upon the throne than he made a public avowal of his belief and trust in the ancient gods of the heathen; therefore he is known to history as Julian the Apostate.

Julian again restored idolatrous worship, by opening the temples that had been shut up, rebuilding such as were destroyed, and

ordering the magistrates and people to follow his example; but he did not make any laws against Christianity. On the contrary, he allowed the free exercise of religion to every sect. Nevertheless, he deprived many Christians of their civil and military offices, and took from the clergy privileges granted them by Constantine the Great. Although a heathen, Julian was able, temperate and brave. These very qualities, however, enabled him to exert a greater influence against the spread of Christianity than some of the cruel emperors before him had done by violence and oppression. In Julian's army the symbols of paganism and the imperial standards were artfully mingled, so that soldiers could not pay the customary homage to their emperor without seeming to worship the heathen gods. Also, when the men came forward to make any request, or to offer gifts to their officers, they were required to throw incense on the altar of the heathen gods before being heard. Thus, although the emperor, in person, entered upon no general widespread persecution of the Christians, he exerted all his pressure and influence to restore the old faith.

After Julian had reigned three years, he crossed the river Tigris, and marched against the king of Persia, but was obliged to go back before encountering him, because of the sufferings of his army from want of water and provisions. While thus retreating, Julian was attacked by the Persians, his forces routed, and himself slain.

Although no violent deaths of Christians are recorded as being inflicted by the direct command of Julian during his brief reign, there were, nevertheless, several executions in different parts of the empire ordered by heathen governors and officers.

DUTY

D. K. Marks

"So likewise ye, when ye shall have done all those things which are commandde you, say, we are unprofitafle servants; we have done that which was our duty to do," Luke 17:10. Duty means obligation or what a person is bound to do. God

placed adam and Eve in the garden of Eden to dress it and keep it. They were forbidden to eat of the tree of knowledge of good and evil and not touch it. God said eating of this tree would bring punishment and death to them. They were obedient, they had all their needs supplied and they were satisfied. When Satan came and tempted them, they became dissatified, and they obeyed Satan. God appeared to Adam and Eve and they were afraid. Why? They neglected their duty to obey God, they were punished and driven out of the garden.

When wickedness was very great on the earth God spake to Noah and said he would destroy the earth with a flood. God told Noah to build an ark of gopher wood, the length, the width, height, one door and one window. Noah felt it was his duty to build the ark the way God told him. He put everything into the ark that God told him. Noah and the few faithful, went into the ark the day God told them. They performed their duty to God, so they were blessed and saved, all those that failed to do their duty to God perished.

Then said the Lord unto Moses, behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no, Ex. 16:4. The children of Israel were in the wilderness on the way to the land of Caanan, they had no bread to eat. God rained the manna on the ground. It was their duty to gather the manna and bake it, then they had bread to eat. God said, they should not keep what they could not eat for the next day. Some kept it but it was not fit to eat the next morning. God said on the sixth day they were to gather enough for that day and also the seventh day, they obeyed and the bread they gathered for the seventh day was good to eat. God said they should not go out to gather on the seventh day, he would not send manna. Some of the people went out to gather and disobeyed God, but they did not find manna on the seventh day. They had duties to perform to God and man, when they obeyed they were blessed.

When Jesus was 12 years of age he said, Wist ye not

that I must be about my Father's business? Jesus' earthly parents did not understand all his duties. Jesus went with them and was subject unto them till he grew to full manhood.

When John the baptist began to preach the kingdom of Heaven is at hand, Jesus began to perform his duty to God and man. Jesus began to teach men. He called twelve men to be with Him daily. He felt the pressure and importance of duty. "I must work the works of him that sent me, while it is day, the night cometh, when no man can work," Jno. 9:4. Jesus' work was finished when he died on the cross.

Jesus was buried, the disciples returned to their former work. After Jesus arose from the dead He came to them and taught them to teach all nations, and all things that He had commanded them. They knew that it was their duty to obey Jesus in all things. The apostles began to preach and teach Jesus. Peter and John were put in prison, then they were released and threatened that they should not teach or preach in the name of Jesus. "But Peter and John answered and said unto them, whether it be right in the sight of God to harken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard," Acts 4:14-20. They felt the pressure of duty all along life's pathway.

Pressure of duty binds all members of the body, soul and spirit to accomplish the christian race. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God," Rom. 12:1-2. Neglect from duty separates from God. "And every one that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand," Matt. 7:26. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes," Luke 12:45. Jesus said when the holy angels shall

gather together all nations of people, he shall separate them, the good on the right hand, they shall be rewarded with eternal life and live with God and Jesus in Heaven. The disobedient, those who failed to do their duty, shall be placed on the left hand, they shall go away into everlasting punishment. Read Matt. 25:31-46. They are the words of Jesus. May we always strive to do our duty to God and all mankind. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man," Eccle. 12:13.

York, Pa.

LOOKING TO JESUS

W. C. Peace

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame and is set down at the right hand of the throne of God," Heb. 12:2. Do we have faith in Jesus so that we can look to Him? He loved all mankind so much that He was willing to leave His Father, and home in heaven, and come down to this sinful earth. He was a man of sorrows and acquainted with grief because of sinful man. That was not all. He suffered and died upon the cross to save our souls from eternal destruction.

It makes us sad to think of the great number of people who are not taking advantage of the wonderful plan of salvation. "How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him," Heb. 2:3.

So if we look to Jesus and accept Him, on the terms of the gospel, we can have the assurance that we are the sons of God. Heirs of God, and joint-heirs with Christ. And Paul, the apostle, adds, "If so be that we suffer with Him," Rom. 8:17.

Peter writes, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in

heaven for you," I Pet. 1:3-4.

This reminds us of the fact that one faith is not vain, for we believe that Christ was raised from the dead. Paul declares, that He was, and in answering some, he said, "And if Christ be not raised, then is our preaching vain, and your faith is also vain." I Cor. 15:14.

Do we not see that the more we think about Jesus and His love for us, the more we will want to love and serve Him while we live here? For then we can see Him and be like Him. "Be loved, now are we the sons of God, and it doth not yet appear what we shall be: we know that, when He shall appear, we shall be like Him; for we shall see Him; as He is," I Jno. 3:2.

It makes us tremble when we think of how much He has done for us, and how little we are able to do for Him.

May we all be more faithful in serving Him, and let our light shine out to others.

Quinter, Kansas.

A CONVERSATION

By a Reader of the Monitor

Grandfather was lying on his sick bed and his eight-year-old granddaughter was making so much noise. He asked her where she got so much mischief as her father and mother were not that way. She said she learned it from a girl at school.

He told her he always patterned after the best people instead of the worst ones; she replied there is no best at school.

He asked her how they were at Sunday school, she said they were better there. He again told her he always patterned after the best, she said did you always do it? He answered I tried to follow the best, she said, if you did, I can too.

Let us take the life of Jesus as our pattern and be very careful what we do, for we do not know how many may pattern after us. Let our light shine before the world and the weak in the faith so we may strengthen them instead of following after them.

Greentown, Ind.

NATURE

Wm. N. Kinsley

The astronomers and scientists say, the earth

rotates or revolves around the sun in its orbit, in accuracy of time and course; also the other planets travel in their course or obit and the stars likewise. People call this nature. When did this or nature begin? All vegetation grows, some in the winter months are dormant and in the spring they spring forth in newness of life. This, people call nature. Vegetation produces seed and the seed germinates, grows and reproduce its like. This, people call nature. All animals have their instincts or peculiarities after their kind and they produce after their kind. This, people call nature. All the fowls of the air have their peculiarities or instincts, how they learn to spread their wings and fly in the air, care for themselves and reproduce after their kind. This, people call nature. Also all living things in the water, move about for food, come up for air, reproduce after their kind and learn to swim. This people call nature. We have changes of season, heat and cold, sunshine and rain, storms, cyclones; all of which scientists say are caused by certain conditions of the air. People call this nature.

About everything that exists is called nature. A learned man once said, "God is nature." Certainly all nature is of God. God the Creator of the heavens and the earth, the Eternal being who set the stars, sun, moon and apointed them in their courses along with all the other planets. Acts 17:24-31, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with (human) hands . . . He giveth to all life, and breath, and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, for in him we live, and move and have our being; for we are also his offspring. For-as-much then as we are the offsprings of God, we ought not to think that the Godhead is like unto gold, silver, or stone, graven by art, and man's device. He now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man

whom he hath ordained."

Col. 1:16, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible . . . , all things were created by him, and for him, and he is before all things, and by him all things consist." God's hand or power is often termed by humanity as nature. Great is our Lord in power, who prepareth rain for the earth, who maketh grass to grow, giveth food for the beasts, the sun, vapors, winds, storms and all that exists. For he commandeth and they were created. The heavens declare the glory of God, and the firmaments sheweth his handy-work. O praise ye the Lord. When I consider thy heavens, the works of thy hands, the sun, moon and stars and all things which thou hast ordained, Thou has set thy glory above the heavens.

Jer. 31:35, "Thus saith the Lord, which giveth the sun for a light by day . . . Moon and stars for light by night." There is no speech nor language where their voice is not heard. Gen. 1:14-18, "God said, let there be lights in the firmaments of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and years . . . The greater light to rule the day, and he lesser light to rule the night; and he made the stars also. And God set them in the firmament of the heaven to give light on the earth, and God saw it was good." John 1:1, "In the beginning was the word, and the word as with God, and the word was God, the same was in the begining with God, all things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not." He, the son of God, was in the world, and the world was made by him, and the world knew him not.

Gen. 1:26-31, "And God said, let us make man in our image, after our likeness. Male and female created he them. And let them have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, behold, I have given you every herb bearing seed, and every tree, in the which is the fruit of a tree yielding seed to you it

shall be for meat, and to every beast of the earth, to every fowl of the air, to every creeping thing wherein there is life, I have given every green herb for meat, and it was so. God saw everything that he had made, and behold, it was very good."

Every living thing has its peculiar instinct or knowledge of reproducing in order to exist, which men call nature. It is God's given power that all living things exist. Some of the instincts or inherited ingenuity, of animals and human life, is from God. Do we praise Him for it? The infidel and atheist, who believe just in nature, as though nature always was and always will be, deny or disbelieve the existence of a creator. Many professing christians of today, do not think or realize where the blessings come from, and the source or fountain of them is not praised, because nature just goes on. Some even think we deserve them, even more than we are receiving. The truth of the matter is, God is the source of nature, except for man's weakness he would be in a perfect state. Which man disobeyed God and partook of the forbidden things or became disobedient, he was defiled, degraded and removed from his former state. Man, left alone by God, follows the carnal mind and lusts after the temptations of satan which become his nature.

When we become converted and a change of mind and of desires takes place, then we became a new creature. From now on we walk in a new, a more divine, life because of regeneration and following of divine instructions.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. and beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, . . . For so an en-

trance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Pet. 1:4-8, 10.

A common place life we say as we sigh,
But should we sigh as we say,
The common-place sun in the common-place sky,
Make up the common-placed day?

The moon and the stars are common-placed things,
And the flowers that bloom and the birds that sing.
But dark be the world and sad our lot, if the
Flowers failed and the sun shone not.

God who knows each separate soul
Out of common-place lives,
Makes His beautiful whole.

Hartville, Ohio.

THREE WORDS

Traditionalism, Conservatism and Modernism

By Wm. Root

Part 4

We closed part two, discussing the third phase of our subject, we were emphasizing the thought that, modernism breeds worldliness. It is so easy, so carnal for human beings to seek to be like the world, like other people This is that part of our character, we might say, our very self that must be "renewed in the spirit of our mind," we must be made "new creatures in Christ Jesus."

Our hearts must be given over to the seeking after Christ and his righteousness, rather than to set our affection on the things that appeal to our fleshly desires.

The Master urged his disciples, saying, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares," Luke 21:34.

One who is actually controlled by God's Holy Spirit, and has this Spirit abiding in them simply will not, can not be governed by the spirit of this world. Their physical appetites are controlled, their aspirations, their desires and their meditations are seeking after spiritual things, rather than carnal things.

Paul has commanded, Col. 3:2, "Set your affection on things above, not on things on the earth," but the people of this age, who follow the modern world reverse this

admonition, they set their affection on things on the earth and not on the things of heaven.

At this point we could go into detail and point out many things, but space forbids, in view of the fact that the great masses are pleasure mad, seeking after lustious pleasures, such as dancing, unlawful sex appeal, amusement, such as moving pictures, with all sorts of evil and wickedness, murder, drunkeness, robbery, vulgarity of all kinds, revelry and such like, of which Paul says, "of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God," Gal. 5:21.

Paul also tells how to live above the world, Tit. 2:12, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

The apostle James gives a question for the modern religionist, LISTEN, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whsoever therefore will be a friend of the world is the enemy of God," Jas. 4:4.

But the modernist, holds a modern method, a new style or usage of Christianity, why, they say a Christian should not make themselves conspicuous from the world.

Well let us see, what does conspicuous mean? Webster says it means, "open to view; obvious to the eye; manifest; as, to stand in a conspicuous place." Obvious to the mental eye; clearly or extensively known, perceived, or understood; hence, eminent; famous, distinguished; as, a man of conspicuous talents.

It has been charged by the modernist, that we as a church, who teach and practice plain dressing, wearing a uniform, set apart by the church, that we are making ourselves conspicuous to the world's eye.

Let us look at this charge biblically. It is true when one out of the world first views our uniform in dress, being open to their view, obvious to their mental eye, it would be conspicuous to them, or different from the world. This my dear reader is exactly what God's Word would have us to be, separate in the presentation of our bodies.

"I beseech you therefore,

brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world· (this means in our makeup, as well as in our manner of life it has been disputed by many; but cannot be, has never been disproven, nor ever will be disproven) but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God.

By our church garb, our uniform, we prove a simplicity of life in our outward appearance. While we, at first become obvious to the mental eye, the next thing that would enter the mind of the one who views us, if they are right thinking people, would be, what does it mean? what does their conspicuousness mean?

Hence Mr. Webster's second meaning for conspicuous "clearly or extensively known, perceived, or understood;" they the world would want to know what our uniforms really meant.

Since God's people are to be a people, "read and known of all men, zealous of good works," we feel the conspicuousness of our dress rightly understood, as pertaining to the mental eye, would not be as one that is famous or distinguished in the eyes of the world, as one who has conspicuous talents or high distinction or one of high rank in worldly affairs, neither would our conspicuousness be low or degrading in the eyes of right thinking people.

The modernist holds the belief, theologically, that it is not necessary to follow the ordinances that are laid down in the gospel, handed down to us by our fore-parents, yet they take great pride in singing, "faith of our fathers, holy faith, we will be true to thee till death."

Do they, the modernists in religion, love the things that are in the world? Do they love worldly entertainments? What do they forbid in the modern churches of today? They go hand in hand with the world.

They are trying, seemingly to "serve two master's" but Paul said, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you,

and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6:17-18.

But the modernist said, we will be like other churches, we will federate, then we will all be one. We are a popular church now, those old fogies, they do not even have a choir, a piano, nor orchestra at all.

The church we had in our younger days was a good old church, alright for their day, but we have changed now, don't you know the world has changed? Yes, but God never changed, his Word has never changed. It is only the people who have changed, Why? You know they are modern now, up to date?

So, our third argument opposed to modernism is, It leads to apostasy of the faith. Notice, we said The Faith.

Apostasy, 2 Tim. 4:10, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." Gone back into the world, (such is the case with many) ceased from following Christ, do not have worship as they once did, living a sinful imitation of the Christ life, have adopted the worldly customs of the people, which are condemned, what a shame, just because they are modern now and love the "praise of men more than the praise of God."

O, they still have false worship, God said, "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, even so will I do likewise," Deut. 12:30.

The apostate is in a bad way, but he is too modern, to wake up to the fact that his apostate church has lost her government, and now has bad governmental policies.

O, they do not need government in their way, just like other churches, hand in hand in foreign mission work, no conflict, just carry the name of Christ to the heathen lands, stress that part of the "great commission," "go ye," but ignore the, "teaching them all things, whatsoever I have commanded you." Just tell the heathen at home and abroad to, just accept Christ as their personal Saviour and receive him. Ah, yes, but how can you receive him and reject him? reject all the "all things?" Jno. 12:48, "He that rejecteth me, and

receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Just like the people in old Israel's time, in Samuel's day, I Sam. 8:19, "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

How the modernists have followed in their footsteps. Listen, how are they like Old Israel? Why, they refused to obey the voice of the church, through the gospel. Many yet today do not want to obey the official body, do not want to obey the scripture which says, "Obey them which have the rule over you, for they watch for your soul," refuse to all "walk by the same rule," "mind the same thing," as Paul commended, refuse to obey the voice of their leaders.

Nay, they said, we will have a pastor, salaried ministery, we will pay him and he will look after us. We will be like other churches, we will have a piano, entertainments, the old church is to strict for us, we will wear what we please, go where we please, our pastor does not care, he must preach to please the people to hold his job.

Our fourth argument, against modernism is, It adopts false religion, first false worship. Time for the sermon of the hour is given over to ungodly worship, such as imitation of worship, by pageants cantatas, picture slides, stage performances and such like, of such things they make idol gods, such is idol worship, disregarding the fact that Paul said, "God hath chosen the foolishness of preaching to save them which believe."

God said, Exod. 20:4, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or hat is in the water under the earth."

Deut. 11:16, "Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods, and worship them." Isa. 42:8, "I am the Lord; that is my name: and my glory will I not give to another, neither

my praise to graven images." With all the warning, the great masses love "the praise of men more than the praise of God."

"Ye cannot serve God and mammon," "Little children, keep yourselves from idols, Amen," I Jno. 5:21. Modern play are unworthy of worship of intelligent beings, yet many such originate in schools and colleges, which are the very seat of world intelligence. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device," Acts 17:29. Such worship is simply degrading. Rom. 1:22, as "Professing themselves to be wise, they became foolish, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Yes, changed the worship, some worldly device of the modernist to take place of praise to Almighty God.

"False Religion," Paul admonishes against lapsing into "Ritualism," Gal. 4:9. "But, now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" David said, with regard to Israel's false profession, Psa. 78:34, "And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues." Prov. 26:23 (R. V.) "Fervent lips and a wicked heart, are like an earthen vessel overlaid with silver dross."

Ezek. 33:31-32, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them a very lovely song of one that hath a pleasant voice,, and can play well on an instrument: for they hear thy words, but they do them not." Matt. 7: 21, "not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Matt. 7:6, "He answered and said unto them, Well

hast Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me." Modernist beware, lest you are guilty of the same. "They profess that they know God; but in works they deny him, being abominable and disobedient, and to every good work reprobate," Tit. 1:16.

In summing up our message, first let us be sure we fellow only that "Tradition" which has been handed down from Christ and his apostles, that we take Christ for our example in carrying out his ordinances and commandments. Second, let us hold to our "Conservatism," to basic principles and primitive practices of the apostolic church. Third, let us shun a thirst for "Modernism," which leads to a desire to be popular among the people. We have shown the danger of pleasing the people.

Fourth, modern religions, many of them are false religion, overdrawn modernistic ideas lead to evil inventions.

Leads to sinful lusts, lust is condemned, "Then when lust is conceived it bringeth forth sin, and sin when it is finished bringeth forth death." Modernism is sinful, harmful in teaching christian character, in building character in the home, in the school, in the church and in the nation.

We have shown that modernism leads to apostasy of faith, much more could be shown along that line from the word of God. Modern methods, through worldly wisdom in business many times causes dishonesty, cheating and grafting. We hold up pure religion, taught by Christ and the apostles. It is popular with God and is not modern. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep him unspotted from the world," Jas. 1:27.

The End.

Great Bend, Kans.

NEWS ITEMS

SUBSCRIPTIONS

A number of subscriptions expired with the July first issue. Also a few have failed to renew and are past due for several issues. We would appreciate immediate renewals. —Editor.

PIONEER, OHIO

I wish to thank the dear brethren, sisters and friends who remembered me, with so many cards and flowers while I was in the hospital in Toledo, Ohio. May the Lord bless you for these kind acts. Only those who have had hospital experience can realize how much I appreciate these kind remembrances. May the Lord bless you all.

H. A. Throne.

COMMUNION DATES

Broadwater Chapel, Md.	Aug 11
Swallow Falls, Md.	Aug. 25
Vienna, Va.	Sept. 2
Ridge, W. Va.	Sept. 8
Mt. Dale, Md.	Sept. 30
Plevna, Ind.	Oct. 6
Walnut Grove, Md.	Oct. 7
Mechanicsburg, Pa.	Oct. 13
Berean. Va.	Oct. 20
N. Lancaster Co., Pa.	Oct. 21
Englewood, Ohio	Oct. 27
Orion, Ohio	Oct. 27
Bethel, Pa.	Oct. 28
Shrewsbury, Pa.	Nov. 4

ENGLEWOOD, OHIO

We met in regular council June 23, at 7:30 p. m. The meeting opened by singing No. 56, after which Bro. Herbert Parker read Phil. 2: 1:10, and made some remarks on same and led in prayer. Bro. Kreider then took charge.

There was not much business at this time. One letter was granted. We decided to hold our harvest meeting Aug 19, an all day meeting. We are also expecting to start our series of meetings this same date, and continue two weeks. The Lord willing, Bro. Dale Jamison of Quinter, Kans., has consented to be with us in these meetings.

We extend a hearty invitation to all who can come and be with us during these meetings.

We ask an interest in the prayers of all for these meetings, that much good may be done, and that all may be warned to flee the wrath to come.

Ivene Diehl, Cor.

OAKLAND, MD.

The Swallow Falls Congregation plans a revival meeting beginning Aug. 16 through Aug 26. The evening of Aug. 16 and 17, the meetings will be conducted at the Union church house at Gortner, Md.; the following evening at the Swallow Falls Dunkard Brethren church. Bro. Ammon B. Keller of Lebanon, Pa., has consented to labor with us during these meetings. Lovefeast services will begin at 2 p. m. Aug. 25.

Your presence at these meetings will be much appreciated, and your prayers are requested for the increase of holiness in God's people, and for the saving of souls.

Ruth M. Snyder, Cor.

OBITUARIES

KENNETH LEROY WEST

Funeral services for Kenneth Leroy West, five-year-old son of Mr. and Mrs. John H. West, Pueblo, were held at 2 p. m. Sunday, July 8, at Starks Funeral home in Fruita

with the Rev. Ralph Hoover officiating. Burial in Crown Point cemetery at Appleton.

The eldest son of the former Grand Junction and Montrose couple died Thursday at a Denver hospital where he had been confined since the latter part of May. The Starks Funeral Home ambulance picked up the body in Denver and took it to Fruita early Saturday morning.

Kenneth Leroy West was born May 21, 1946, at Montrose. Two years ago, he moved to Pueblo with his parents and a sister, Mary Jane, all of whom survive. Others surviving include a younger sister, Linda May, a brother John Eugene, his grandparents, Mr. and Mrs. James West, Orchard Mesa, and Mr. and Mrs. Will Farmer, Grand Junction.

The pearly gates were opened,
A gentle voice said "come,"
And with farewells unspoken
He gently entered home.

FRANKLIN G. YOUNG

Franklin G. Young was born Feb. 18, 1871; died May 20, 1951, age 80 years 3 months and 2 days.

He was a life resident of Springfield township, Summit county, Ohio; the oldest child of Samuel C. and Mary Ann (Smith) Young. Franklin was baptized by Elder George Carper and became a member of the Springfield Church of The Brethren. Later he became a charter member of the Orion Dunkard Brethren church.

Franklin's occupation was farming and he resided at the family farm home for sixty-nine years.

He was greatly interested in traveling and spent some time touring the United States, Mexico, Canada, Catalina Islands and the West Indies.

He is survived by one brother, Menno S. Young of Springfield township; a sister, Lettie Holl of North Canton; one aunt, Mrs. Melinda Fry of Mogadore; eight nieces, and five nephews.

Funeral services were conducted from the Springfield Church of The Brethren by Bro. Henry Besse with burial in the church cemetery.

Bro. Young had never married and in later years did not get to church regular. He died at the Maple Crest Rest home at Uniontown, Ohio.

Down life's road alone he trod
With no mate to share joys and sorrows,
But he did not forget his God
Whether it be today or on the morrow.

Alvin Silknitter, Cor.

Believe me, every heart has its secret sorrows, which the world knows not, and oftentimes we call a man cold when he is only sad.

—Longfellow.

The only man who has a right to look down on others is the man in an airship. Even the tombstones speak well of those beneath them.

Quicksands underlie the pleasures; 'neath the rocks are hid the treasures.

BIBLE MONITOR

Vol. XXIX August 15, 1951 No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

UNDERSTANDING OF GOD THROUGH THE LAW

"On these two commandments hang all the law and the prophets. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself," Matt. 22:40, 37-39.

From these words of Christ we gather the reason for the importance of the law throughout the entire Bible. This was the foundation of all the statutes and ordinances governing God's people. God was the supreme ruler and the only One to be worshiped and served by His people. In our service of God we must serve our fellowman also.

The people of the land of Egypt and also of the land of Canaan were so completely covered with the practicing of sin, in all its ways, that the children of God were strictly commanded to come out from among them and be separate. Most of the things that God saw was good for His people were neither taught or practiced by any pagan religion, therefore God called His people out from the pagan to serve Him in His own way.

Perhaps we do not meditate enough upon what it means to "Love the Lord our God with all our heart, soul and mind." True, God's people may make mistakes and come short of the glory of God but definitely their aims, desires and longings must be to continually please God. We must continually guard ourselves against the evils of sin and draw nearer

to God through continually asking forgiveness for our mistakes and shortcomings.

Sexual immorality, profanity, cheating, revenge, gossiping, making light of the unfortunate and even failure to avoid and rebuke sin are evils and practices of the pagan and will not practiced by those who truly serve God. Unless we realize the evil in the sinful practices of the world and actually abhor them, we will not full see the beauty of holiness.

True service of God does not stop with our obedience and devoted service toward God only. It carries over into the welfare of others also and this is only second to our service unto our Lord. Actually we are concerned about our neighbors welfare and love him. We do not love his evil deeds or encourage him in them but we love his welfare in the sight of God. We are concerned that he might know and serve God.

God's laws were given to govern His people, His church, and keep them from the evils of the sins of the world. Because of our sinful natures and evil inclinations we must have these laws to direct our attitude toward God and one another. The ordinances of God's word must be practiced if we are to fully see the mercy of God, the concern for one another and the beauty of holiness.

Perhaps we do not have many idols of wood, stone or cold lifeless material in the United States but we do have many, perhaps religious people, who do not worship the true God. It it not the object of worship to be dependent upon God and to become like Him? What can we know, appreciate or understand of God unless we experience and enjoy the things that He does? Our understanding of God is in direct proportion to our devotion and service as He has emmanded us.

May we meditate upon our text and realize that upon this hangs all of God's commandments, our life and our future. "Be ye therefore perfect even as your Father which is in heaven is perfect," Matt. 5:48.

Don't part with your illusions. When they have gone, you may still exist, but you have ceased to live.—Mark Twain.

THE DISCIPLES WHOM JESUS LOVED

Paul R. Myers

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved," John 13:23.

Many lessons can be gleaned from John, which are well worth our study. His life is a good pattern for us to follow. Because of his devotion to duty and his loyalty to Christ, the Word bears record that Jesus loved him.

We notice in the text that John was a disciple of Jesus. A disciple is one who follows, adheres to, obeys and witnesses for. John was so devoted to Jesus and loved him to the extent that in the above scripture we find John leaning on Jesus' bosom. He was as close to him as it was possible to get, physically and he lived close to Jesus spiritually.

One of John's outstanding characteristics was humility. We see this feature throughout his life. In his reference to Christ in John 1:27, he states that he is not worthy to unloosen Jesus' shoe latchet. In John 13:23, he only refers to, and does not mention himself. Likewise in John 13:25, "He then lying on Jesus' breast saith unto him, Lord, who is it?" Other scriptures emphasize his humility. Might we strive to be more humble, submissive and eager to be in the background, p a t t e r n i n g after the beloved disciple.

Peter witnessed that John was a follower of Jesus, as recorded in John 21:20, "Then Peter, turning about, seeth the disciples who Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?" Let us pattern after John in being a follower of Jesus. Once a follower, let us witness to others of the beauty of being close to and living for Jesus.

John was an eyewitness and testified of the things he saw and heard. Not only did he preach the glorious Gospel, but he wrote and God recorded it, and we have today the Gospel according to John, as God inspired him to write. He testified of the things of God and his testimony is true, John 21:24. Knowing, of the many converts John led to Christ, bears record that his testimony was be-

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lieved and through his willingness to testify, souls were saved from destruction. It is the duty of the Christian today to testify for Christ. How else will the unbeliever be led to Christ?

Not only did John believe in Jesus while Jesus was on earth. When Jesus was crucified, John was so near the scene that Jesus saw him. He believed that Jesus was the Son of God. He did all he could for Jesus, even to the conforting of His mother, taking her to his own home. He stayed near, even when there was great oposition, when others were trying to do away with Him.

We can surely draw a lesson from John, that even when the way seems hard, when we become discouraged, when others might forsake, it is our responsiblity to remain faithful. We sing that beautiful song, "Close to Thee," may we live close to Him.

After Jesus burial in the sepulchre, after percautions were taken to prevent His resurrection, the women early in the morning found the sepulchre empty. Mary Magdalene hastened to tell Peter and John. They both ran to the tomb, John outrunning Peter to get there. John was the first to look in, but Peter was the first to enter. Then John entered and the word says he saw the empty tomb and believed. At a time when many disbelieved, when many theories were circulated about the resurrection, John had strong faith and he was not ashamed to make it known. Today there are many false doctrines. Many isms and beliefs. Are we willing, in light of many theories, to do as John did, to testify of the true religion of a Risen

Saviour?

John had a personal knowledge of and an acquaintanceship with Jesus. This is clearly taught in John 21:4-7. After Jesus' resurrection, when the disciples were fishing and having no luck, one on the shore told them to cast their nets on the right side of the ship and they would find fish. They obeyed and they were not able to draw the net in because of so many fish. Then John knew who it was that spake from the shore. He told Peter, "It is the Lord." Are we that well acquainted with Jesus that when we receive His blessings in such an abundance that we are unable to consume or contain them all, we recognize where they come from and thank Him for His greatness towards us? Do we tell others?

In conclusion, if we are willing to be a disciple of Jesus, if we are humble, if we are faithful and are willing to follow and testify for Him as John did, Jesus will love us, too.

Box 117, Greentown, O.

It's one thing to itch for something and another to scratch for it.

WHAT IS MAN?

Harry Andrews

The recent flood which left such an enormous cost of destruction in its wake, and some loss of life, which was relatively small considering the vast scope and the large cities and towns that were inundated, in Kansas and Missouri, brought this thought to us, of just who does man think he is?

It is difficult to describe or picture to the reader the effects of such a flood unless one has seen such a scene. Newspapers no doubt have carried in detail descriptive accounts of this flood, so I will not attempt to go in detail about it.

None of our members were living in the area that was flooded in Kansas City, Mo., although some of the members here could not go to their work for a few days. One of the brethren was driving in an area which was declared safe from any possibility of being flooded when the water broke through over the dikes and caught his and several other cars and trucks before they could get them to higher

streets out of danger. But through God's wonderful care and protection, he and the other drivers got out and to safety.

A great number of people have lost their homes and all of their possessions, some of the homes were washed away and haven't been found, fixtures and stock in business houses washed out the windows and doors, down the river, causing many of them to go broke. From one to three feet and over of dirt and debris was left in and over the flooded areas.

All of these conditions brings this thought to our mind just what is man? This flood was over four feet higher than the previous high flood that occurred in 1903. Engineers who built the dikes to hold the river back from the industrial and residental sections, said these dikes would be more than sufficient to hold any flood waters that would come down. Now engineers are saying that if dams and reservoirs are built on these rivers, that this can never happened again. This is what brings this thought to me. Man boasts of great things he has done and is going to do. The word of God relates many instances of this and what was the results? "Whosoever shall exalt himself shall be abased, and he that humbleth himself shall be exalted," Matt. 23:12.

Grandview, Mo.

FELLOWSHIP OR SEPARATION?

L. A. Shumake

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay in all these things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord," Rom. 8: 35-38.

(Only) "Your iniquities have separated between you and your God." Isa 59:2.

Webster's dictionary gives the following definition of the word "separate" "to

divide or put asunder,—to withdraw or retire, to forsake or disregard." How often it happens that a small thing, a bit of selfishness, or stubbornness, will cause division in a family, and one or more may withdraw from the circle, forsaking or disregarding the others, until one day a sudden message announces a death or serious illness. How quickly then all grievances disappear! How small the differences which have separated each from the love of the others! This is true in regard to our separation from the love of God. Only the acceptance of Christ's death for our sakes, can bring complete reconciliation.

"You that were sometimes alienated, and enemies in your mind, by wicked works, yet now hath He reconciled . . . . through death," Col. I:21. "Enemies, reconciled to God, by the death of His Son," Rom. 5:10.

Sin is the only thing which can really separate us from God. He is always the same, yesterday, today and forever. He is the God of Abraham, Isaac and Jacob, that is, the God of the past, the present and the future. The God of our fathers, and the God of our fathers children. He has always been ready to stand by his children, whether in the lion's den, or in the prison cell; on stormy seas or in the wilderness. He was always there, always present, ready to strengthen, to encourage and to deliver. No mountain is too high, no valley too wide or deep, no need to great for Him. In all these things we are more than conquerors through Him who loves us. Even death cannot separate us from his love. When we know Him—He walks with us and earthly things grow less important. Whether they be sad or pleasant, they become more and more dim in the light of His presence, until they finally fade away, and He becomes all in all.

I am thinking of the fine young man that left his father and home to enjoy the pleasures of the world, and possibly win fame and fortune. Bad company became his associates, sin had a strong hold on him, he lost his character, he lost his money, his friends deserted him, his clothing became rags, he accepted a job of feeding hogs; not earning enough to get something to eat. The thought came to

him one day of home—home, the sweetest word on earth to him. I know he became homesick when he thought of a loving father and mother, they have plenty and to spare; and he, a son of a rich man of high standing, God, fearing, loving and full of tender mercy. The thought of separation was more than he could bear. I imagine, the hot tears that ran down his cheeks, and the restless night he spent in the hog lot.

Then the love—the overcoming love prompted him to cry out "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." O! the agony of separation from home, from the Father and His love, when He has promised to protect us, and feed us, and "if ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:7. "Seek ye the Lord while he may be found, call upon him while he is near; Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and to our God, for he will abundantly pardon," Isa. 55:6-7.

Louisa, Va.

THE RISING GENERATNION

J. F. Marks

As I take under consideration this subject of great importance, I feel the need of God and depend wholly upon Him for help. If we neglect our duty toward the rising generation we are neglecting our duty toward God. In the future some may be sorry for the past, as we are told "bring up a child in the way it should go." We, who have grown up to manhood and are raising children have a great responsibility resting upon us. It is required to bring them up in the nurture and admonition of the Lord in the way they should go.

Today there are people who, when their children are young and could be controlled, leave them go wrong and when they are grown up they say they do not know why they are the way they are. I feel we must do the

best we can, if not as we grow old, we may be sorry many times for neglect. Most of us know this is a great task in this day of wickedness. I am fully conviced all genuine christian parents have a great desire for their children to become christians and live true and faithful. The father of a family who recognizes Christ as his head, does all he can to rule his home in any way that is well pleasing in the sight of God and also the mother should do her part. If the parents do their part I believe much can be accomplished. The children are told through God's word "Obey your parents in the Lord, for this is right, that it may be well with thee and that thou mayest have long life on the earth."

As I think back to my boyhood days I see cases, where disobedience and falsehood to christian parents, had led to lives of much trouble and misery. We know of lives being shortened, through disobedience to christian parents, by taking the evil way of life. I am thankful for the good advice and admonishment I received in my boyhood days. I was strongly urged not to start using tobacco and many other bad habits. Today I fell I can never repay the debt of gratitude to those who did so much for me. I feel what I have received must be whole-heartedly repaid to those whom their responsibility rests upon me.

I believe it is well for us and especially children, to meditate and fully realize the wonderful childhood of Samuel. God called him when he was too young to understand that it was God, so the high-priest, Eli, who was taking care of him, explained to him it was God and he was to answer God's call. We find throughout his life God was with him and he became a great judge of Israel. While he was judge of Israel he did much for the people. Again and again he pleaded with the people that they might turn to the Lord with all their hearts.

Let us think how God's guidance protected the infant Moses and meditate upon the great task that was allotted to him. It is well to meditate upon the shepherd boy David, he realized God cared for him. Through his close walk with God he was protected and called "the man after God's own heart."

Today we can read to and exhort the younger that we might fulfill our duty to God.

The coming of the infant Christ into the world was the greatest event that has taken place. He grew up to be a bright and wise boy. When He grew to manhood, He did not fear to tell the people their wrong doings and evil practices. With God's word, He rebuked those who always found fault with His good works. The most outstanding fact about Him is His pure life without sin.

My mind has often been pressed with the thought: if those around and about us would do their duty, great fear would be removed from the true christians, who are bringing up their children in the way they should go. Sometimes I am made to think, what will the future church be? Are we doing our part or are we neglecting our duty concerning this matter? Do we fully realize the day is coming when a strict account must be given? Our chief concern should be to please God and fully meet His approval through Christ, by living so we will do our part concerning the rearing of the rising generation.

Rd. 1, Felton, Pa.

UNPROFITABLE SERVANTS

James Blackwell

As we observe how scientific research, through modern inventions, has brought ease and comfort and in addition, both time and labor saving to the peoples of the world. The many conveniences on land, sea and in the air, of freight and passenger services, surely God has opened the minds of these people to that of knowledge for His glory. I have given this much thought and in closely observing the doings of people, especially those who are church members, I fear that a greater percent are working overtime to satisfy the desires of the flesh than that of God. It is not worth-while for me to boast of being a good neighbor, to get the real facts. Ask those with whom I dwell in the midst, of our actions, is a better definition of us than that which we say.

Many of the messengers that God sent to warn people, to turn from their wicked ways were slain. As we read

in the Gospels of that unfair trial, accompanied by murder and cruelty in its fullness, of our blessed Lord and Saviour Jesus Christ. Here is Heaven represented by God's only begotten Son, in whom He was so well pleased, and hear God's ever rebellious opponent, satan. In this case Pilate was His representative and those who Pilate allowed to perform this murder or act of cruelty.

God has proven our worth to Him, with patience, kind and loving care, though the more essential the opportunity, during the years of our life, to develope that spiritual talent. Everyone wherein God has put the breadth of life is given His special talent. To develope this talent is for us through learning of God's word and living according to it. The value we are to God is proven by the gift of His beloved Son for the remission of our sins.

Now what are we doing to prove God's worth to us? Let us pause each day in thought, how we are dividing of this time that He has loaned us? Are we cheating Him out of His share of it? When I think of the prophets and apostles, who gave so much of their time for the gospel's sake, I wonder? God wills to us, through obedience to His commandments, that we will have all eternity of which there will be no distress of body or mind and where the second death has no claim. In these frail minds we know so little about all of this great promise.

In consideraion of chastisement from God, of our Father in Heaven, during the years of my life God has chastised me, to call my attention to the fact that there were ways in my life that I was cheating Him out of the glory due Him from me. Our wheatfield was recently visited by a destructive storm. I suppose God had withheld this occurrence thinking I would give Him back more of this time that He had loaned me and not spend so much thought and planning in the value it would be to me.

In reply to God I gave this short prayer, "Oh God I realize that thou hast allowed this destruction to take place, to make of me a better servant for Thee." God allowed many chastisements to come upon the Israelites,

largely for their disobedience, "For the way of the transgressor is hard." I am so overjoyed to know, that God had given me this life and installed here in my soul a responsibility for its return to Him. A God who is losing even if I try to repay, for He has plenty in store that none need go without all these good qualities: love, mercy, justice, peace, righteousness and meekness.

Quinter, Kans.

IS IT RIGHT TO BELONG TO SECRET SOCIETIES?

C. E. Hunter

There are societies, doubtless, which are organized for secular and wicked purposes. Of course no Christian would think of joining such a one. Others, such as Freemasons, Odd Fellows and Temperance societies, and those of a kindred character, have for their object work of benevolence; entertaining good will toward all men, such acts and purposes are commendable whereever manifest, none can deny.

But where is the proper place for moral action, influence and labor for the Christian? Jesus says to his people, "Ye are the light of the world, a city set on a hill cannot be hid." This doctrine of our Lord reveals to the Christian what position he is to occupy to have his influence known and felt.

To this three-fold end, God has given a visible church to the world. Whatever varianec there may be about the outward marks by way of ordinances and church polity, there is but one evident design of the Holy One in giving this Organization to mankind. It is to establish and spread His Gospel. The church, then, is God's system of organized holiness, its work is emphatically that of reform and good will toward all mankind in every possible way. De we want educational advance. Look to the Church of Christ. Do we want the sick and those in prison visited? Look to the church. Do we want widows and orphans helped and cared for? Look to the church. Do we want the poor fed and clothed? Look to the church. Do we want the marriage relations kept in its divinely given purity? Look to the church. Do we want profanity, gambling,

horseracing, fornication and all other evils checked? Look to the church. The church of the living God has in it all reform that the world needs.

If it be said that she does not fulfill her mission fully and faithfully in all things enumerated above, I would urge that you enlarge your devotion and consecration for her improvement and perfectness.

Do this instead of letting down your standard and dividing your moral strength by uniting yourself with an institution that makes no pretensions to the promotion of the gospel. You have but one life to live; and you cannot afford to form such alliance as a basis for moral action.

Kansas City, Mo.

THE INSPIRED WORD

C. M. Kintner

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works," 2 Tim. 3:16-17.

Jesus was led by the spirit into the wilderness, to be tempted of the devil, "And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," Matt. 4: 3-4. Also read Deut. 8:3.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope," Rom. 15:4.

Every jot and tittle fills its place in the scriptures to help make it perfect. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5:18.

"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the pleagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the

holy city, and from the things which are writtten in this book," Rev. 22:18-19.

There is no question or opinion of man, what part of the scriptures to obey, but it is clear and easy to understand that to gain that heavenly inheritance we must accept the whole gospel and practice it as is given in God's word, the Holy Bible, and do so through love and obedience.

"For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God," Rom. 14:11-12.

Greentown, Ind.

JOSEPH MAKES HIMSELF KNOWN

George Dorsey

(Continued from July 15 issue, page 11)

By this time life was looking more gloomy for Jacob than ever. The famine continued to rage in the land of Canaan and the food that the sons brought from Egypt was getting low. It also looked as though Jacob was going to lose his youngest son.

Jacob was forced to tell his sons to go again into Egypt to buy corn. Now Judah spoke, saying, "The ruler told us surely we cannot see his face if we fail to bring Benjamin along." Jacob asked, "Why did you deal so ill with me, as to tell them that I had another son?" The sons answered, "The man asked us concerning our kindred, saying, is your father alive? Do you have another brother? We only answered his questions. How did we know that he would say to bring our younger brother down?" (Dear young reader, do you remember the story when Jacob was a young man, how he had deceived his father, Isaac, to get what he wanted. God knows our schemes, might this be the reason for this great trial of Jacob?)

At last, in the face of hunger and starvation, poor old Jacob was persuaded to sent Benjamin along with his brothers. Preparation began at once, for the second journey to Egypt. Jacob urged his sons to take some of the best things of the land of Caanan, as a present to the ruler of Egypt, such as: rich spice, perfume, nuts

and honey. They also took back twice as much money as on the first journey, because their father said perhaps the money was restored, the first time, by mistake.

When the brothers came into Joseph's presence, the second time, and he saw that Benjamin was with them; he gave his servant orders to take the men to his house and to prepare a feast for them. The brothers became troubled because they were brought into Joseph's house. They thought it was because Joseph was seeking an occasion to accuse them, and to put them in prison with Simeon. They told the servant about their troubles. After the servant heard their story, he said, "Do not be afraid for I put the money in your sacks. The God of your Father's gave you treasure in your sacks." Then he brought Simeon out to them.

After the men were taken to Joseph's house, the servant gave them food for their animals and water to wash their feet. At noon Joseph came home to meet them, to ask them of their welfare and also the welfare of their father. They answered him according to his questions. Then he looked on Benjamin and said, "Is this your younger brother of whom you spoke." When he knew it was his brother he said, "God be gracious to thee my son." He longed to embrace Benjamin at once, but he wished to learn more about the hearts of the ten older brethren, before he made himself known to them. So he hurried out of the room to hide his tears and washed himself before returning lest they should see him weeping.

When the brethren came into the dining room, they noticed three tables, one where Joseph sat, because he was the ruler, another where the Egyptians sat, and the third where they were placed according to their ages. They marveled that the ruler knew their ages. He gave to each of them a portion of food, and to Benjamin he gave five times as much as they, but they all rejoiced with him.

Joseph decided to test the brothers again as they left for their homeward journey. He commanded his servant to fill every man's sack with corn, and to put their money back into the sacks again. But to put his silver cup in Benjamin's sack, also.

When morning came the brothers started for home. But they had not gone far when the servant came hurrying after them. He told them that his master sent him to recover his cup. "Why did you reward my master evil for good" he asked. "God forbid that we should be guilty of stealing the cup," they answered. "Did not we return the money that we found in our sacks mouth? Why then should your master blame us for stealing his cup?"

They were so sure that none of them were guilty of such a deed that they said, "Let the one die in whose sack it is found, and the rest of us will be thy servant." The servant made the punishment light, "If I find the cup," he said, "I will take him for my servant in whose sacket it is found, and the others may go free."

The search began. Everyone speedily took his sack down and opened it for the servant's examination. He began with the eldest and ended with Benjamin. The cup was found in Benjamin's sack. The grief stricken brothers loaded up again and returned to the city where Joseph was waiting for their coming. "What deed is this that you have done?" he demanded sternly, as they fell before him on the ground.

Judah spoke up, "God has found out the iniquity of thy servants; behold, we are all thy servants." "God forbid that I should keep all of you," Joseph answered, "But the one with whom the cup was found shall by my servant, and the others may return home."

Now Judah, who had promised to bring Benjamin back, or else bear the blame forever, pleaded in behalf of his youngest brother. He said, "Do not be angry with me, but listen to my words. When we came at first you asked us concerning Jacob and also concerning our youngest brother. Then you demanded that we bring him along to prove that we are not spies. We also told you about our father's love for the lad, now let me therefore remain in his stead and let him return unto his father."

Judah's earnest words touched Joseph's heart deeply. How different Judah's words sounded from the words he spake when he suggested that they sell Joseph to the Ishmaelites. Now he was willing to be-

come a slave in Benjamin's place. Joseph knew that Judah's words were sincere; and he longed to embrace them all. So he commanded his Egyptian servants to leave the room, and then, turning to his brothers, he said, in their language, "I am Joseph; does my father yet live."

Surprise and fear overcame the brothers so that they could not answer a word. He saw that they were afraid, so he said, "Come near me. When they came nearer, he said, "I am Joseph your brother whom you sold into Egypt. Now do not be angry with yourselves, because it was God who sent me here to save your lives. This terrible famine will continue for five more years. But I will take care of you, for God made me a father to Pharaoh and a ruler of all his people." Then Joseph kissed Benjamin and embraced him lovingly and he kissed and embraced each of his brothers with tender forgiveness.

The homeward journey was one of rejoicing because they had good news for their father, that his son Joseph was alive yet. For proof Joseph sent to his father wagons loaded with good things to eat.

In spite of our troubles and perplexities, God will take care of those that are obedient to Him. "God is our refuge and strength, a very present help in trouble," Psa. 46:1.

Salisbury, Pa.

NEWS ITEMS

PERU, IND.

The Midway congregation plans to hold their communion services on Saturday, Aug. 25, beginning at 2 p. m. Come and be with us during these meetings if you can. The last Saturday in August has been chosen for our permanent communion date each year.

Our joint harvest meeting with the Plevna congregation is to be held at Midway on Sept. 10th. Services in the forenoon and afternoon with a basket dinner.

Paul B. Myers, Cor.

SHREWSBURY, PA.

On July 16th we held our regular quarterly council, beginning at 8 p. m. by singing hymn No. 236. D K. Marks read from Romans 8:1-14 and led in prayer.

Our Elder J. H. Myers then took charge. The reports of the Sunday school and church were read and accepted. There was not

much business to come before the church at this time but all was cared for in a christian way.

Song 264 was sung and Bro. Howard Myers led in a closing prayer.

We expect, if the Lord will, to hold a two weeks' revival meeting at the Shrewsbury church, beginning Aug. 27th with Elder James Keggerreis of the Bethel congregation as our evangelist. We ask all who can, come to help in these meetings, that souls may be saved and God's name glorified.

Sister Stump, Cor.

ELDORADO, OHIO

The Eldorado Dunkard Brethren met for regular quarterly council June 30th at 2 p. m. Hymn No. 388 was sung after which our Elder, Herbert Parker, read from Hebrews 1 and led in prayer.

Business was taken care of in a christian manner. We decided to have our fall lovefeast on Sept. 29 and 30, with services starting at 7 p. m. on Saturday evening. We invite all who can to come and be with us. We ask an interest in your prayers for us at this place, as we are few in number.

Jacob Gibbel, Cor.

OBITUARIES

ABRAHAM D. GIBBLE

Was born June 9, 1870, near Robesana, Pa., and passed away very suddenly of a heart attack at his home, at 1:30 p. m. on June 22, 1951, at the age of 81 years, 13 days. His wife, Emma W. (Nobler) Gibble passed away on April 11, 1931.

He leaves to survive: a daughter, Laura M., wife of Elder David F. Ebling; one granddaughter, Lena E., wife of Lloyd B. Reed; and two great grandsons, Frank and Jason Reed all of Bethel, Pa.; one sister Lydia, wife of former Calvin Rudy, Richland, Pa.; one brother, Rev. Ira D. Gibble, Myerstown, Pa., who is a retired elder of Little Swatara, Church of The Brethren.

He was the son of Abraham and Sara ((Depper) Gibble. He was one of eleven children, four brothers and four sisters having preceded him in death. He was a member of The Church of The Brethren for about 36 years and, with his family, united with the Dunkard Brethren church on Nov. 4, 1927.

He was put in the Deacon's office on Dec. 3, 1927 and in the Ministry Jan. 7, 1933. During his life he was a farmer and for about 25 year a miller by trade but had retired from this work about 14 years ago. His sudden death was a shock to his family and neighbors as he had been in good health.

The funeral was held Tuesday, June 26th at 1:30 p. m. at Schuckes Funeral home in Rehrersburg, Pa., with further services at the Brethren church-house and burial in the adjoining cemetery. The services were conducted by Bro. A. G. Fahnestock and Bro. Ammon Keller. The text, selected by the family, was from the latter part of I Sam. 22:3, 'There is but a step between me and death."

Sunset and evening star
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea.

For though from out our born of time and place,
The flood may bear me far,
I hope to see my Pilot, face to face,
When I have crossed the bar.

Sel.

The family wishes to express their appreciation and thanks for the letters and sympathy cards they are receiving inthe home of sorrow.

Sara E. Weaver, Cor.

In Memoriam

In loving memory of my dear husband, Eld. D. P. Koch, who passed away Aug. 9, 1946. Oh how I miss you no one will ever know. My one great joy is, that I will meet you in that home bright and fair; where we can rest thorugh all eternity.

Sadly missed by his loving wife, Emma.

Wauseon, Ohio.

SUSIE ERB FISCEL

Sister Susie Fiscel, daughter of Ira and Millie Erb, was born Sept. 19, 1892, at Yale, Iowa, and died July 3, 1951, at the Redfield hospital at Redfield, Iowa.

The greater part of her life was spent in the vicinity of Yale and Panora, and she finished her high school education at Panora high school.

She united with the Church of The Brethren at Panora, May 24, 1903, and in the fall of 1927 she was a charter member of the Dunkard Brethren church at Yale.

She was united in marriage to Joy W. Fiscel on January 18, 1911 at Yale, Iowa. Their married life was spent in Guthrie, Story, Polk, and Dallas counties.

The work of the church was her sole interest and she gained great pleasure in helping whereever she was needed.

As a wife, mother, and friend she was most understanding and helpful, and a true follower of Christ's principles which she put to use constantly.

The past five years she displayed a beautiful faith and submissive patience during her affliction.

Surviving are her husband Joy, a son, Roscoe of West Des Moines, Iowa and a daughter, Mrs. Herman Jamison of Quinter, Kansas. and also an adopted son, Ray of Chicago, Ill.; her parents of Des Moines, two sisters, Mrs. Mattie Ott of Ames; Mrs. L. L. Long of Des Moines; grandchildren, Nadyne and Herman Joy Jamison, Leland Fiscel, and Linda, Cynthia and Diane Fiscel.

Preceding her in death were one brother, one adopted daughter and six grandchildren.

Funeral services were conducted by Elder W. S. Reed, assisted by Bro. Orville Royer, at the Church of The Brethren at Dallas Center, Iowa. Burial was in the Brethren cemetery at Panora, Iowa.

Sister Fiscel requested that we read this poem at her funeral:

Good night, Dear Husband! In the morning
When your life's night is o'er;
I'll be waiting there to greet you
On that happy golden shore.

Good night dear children! I must leave you
Longer here I cannot stay.
Be prepared dear ones to meet me
Death shall call you too, some day.

Good night dear parents! Up in heaven
I'll be waiting there for you;
For where all is joy and gladness
I would have my parents too.

Good night sisters! I will meet you
In that morning bright and fair;
With the angels I'll be waiting,
For your coming over there.

Good night dearest friends and loved ones!
Though the tender tie must break,
God can heal the heart that's broken
Bind the wounds that bleed and break.

Good night earth, and pain and sorrow
Welcome heavenly home of rest!
There with Christ and Saints and angels
I shall be forever blest.

Ethel Beck, Cor.

ARE YOU ON THE LORD'S SIDE?

Wm. N. Kinsley

"That your faith should not stand in the wisdom of men, but in the power of God." Are you on the Lord's side or are you with the majority? I came not with excellency of speech, or the wisdom of men declaring the testimony of the Lord. He that glorieth, let him glory in the Lord.

We have many incidents since the creation, of men and women that were made to suffer from a majority. Daniel was cast into the den of lions because he worshiped the God of heaven and yielded not to the wishes of the majority. Shadrach, Meshack and Abednego suffered because they would not fall down and worship the golden image, like others did. "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up," Dan 3:18-19. Then the king commanded them to be cast into a furnace of fire, because they would not heed to the majority.

Stand for the right, proclaim it loud, and dare to stand alone. Strive for the right whatever ye do, to be doomed to stand alone. Majority means: the greater number, the larger group, a state of being the greatest or strongest.

We have many professing, so-called, christians who always aim to be with the majority. Will the majority save you on that great day of reckoning, the judgment day? John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son," Luke 13:24, "Strive to enter in at the

strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Matt. 7:13, "Enter ye in at the strait gate. For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto (everlasting) life, and few there be that find it."

This is the way of the carnal mind or nature. Satan has a large group of followers because he places before the children of men many inducements, pleasures, entertainments and amusements to fulfill the desires of the carnal minds; such as ball-games, golfing, dancing, operas, television, night clubs, beer parlors, gambling, contests, habits such as the tobacco habit, and customs and fashions of the world. This is the broad road and no doubt which the majority here in America enjoys. Many a so-called christian is made to believe, if they pay tithe and have their name on the church record, they are saved. This is one of satan's greatest deceptions.

The Scribes and Pharisees prayed daily, made long prayers, paid tithes and thought they would be saved by their good works. Jesus condemned no class of people more than the Pharisee. He warned us, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. 5:20.

Jesus told us, "When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are," Luke 13:25. Fear not little flock, for it is your Father's good pleasure to give you the kingdom. Where two or three are gathered together in my name, there am I in the midst of them. When he (Jesus) was accused of the chief priests and elders he answered nothing. "Pilate saith unto them, what shall I do then with Jesus which is called Christ? They all say unto him, let him be crucified. And the governor said, why, what evid hath he done? But they (the chief priest in-

fluenced multitude) cried out the more, let him be crucified. When Pilate saw that he could prevail nothing . . . . he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person," Matt. 27:22-24. This was a majority rule, do you think this was justice? How many just persons have had to suffer because of the majority rule?

We have witnessed some of this in our short life. Many true christians have been killed for their faith, some martyred, persecuted, because they would not yield to the majority. Be firm, be clear, be strong, be true, and dare to stand alone. Bend not to the swelling surge of fashions sneer and wrong. Stand for the right, through falsehood rail, with a conscience pure and clear. Stand for the right, with clean hands and exhalt the truth on high.

Was God always pleased with the majority or largest groups in former days? What has happened with Sodom, Gommorah, and the antideluvian world, with Nineveh and many others of like figures? Is your hope builded on the majority? "For we must all appear befor the judgment seat of Christ; that every one many receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. 5:10. "Jesus came and spake unto them (the eleven disciples) saying, all power is given unto me in heaven and on earth," Matt. 28:18. This was after His resurrection, and he had completed His mission on the earth, before his ascension unto heaven to the Father.

Acts 1:9, "While they beheld, he was taken up; and a cloud received him out of their sight and while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner." Did the great mass of people witness this occasion? Will the great mass of people see Him when He shall come again or return to call His elect? Which we might term these as wise virgins, waiting, ready to meet the bridegroom when He returns to receive His bride, to the marriage.

Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage," Matt. 22:4. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. Blessed are they which are called unto the marriage supper of the Lamb," Rev. 19:7, 9.

"They sung as it were a new song, before the throne, ... and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which followed the Lamb whithersoever he goeth. These were redeemed among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God," Rev. 14:3-5.

Hymn—

Who will follow Jesus, standing for the right. Working for the master, giving Him the praise. Trusting in His mercy, trusting in His power. Faithful to His counsel, watchful to His cause. Who will follow Jesus?

Hartville, Ohio.

SENTENCE SERMONS

Hold yourself responsible for a higher standard than anyone else expects of you.

Christian morality is qualified to survive because love and agreement, which unite men, are stronger than hate and fear, which divide them.—Ralph Barton Perry.

You are often sorry for saying a harsh word, but you never regret saying a kind one—Estabrook.

ADULT SUNDAY SCHOOL LESSONS

July 1—The Kings of Israel Do Evil in the Sight of the Lord. I Kings 15:25-34; 16:1-34.
July 8—Elijah's prophecy and a Widow's Faith. I Kings 17:1-24.
July 15—God Sends Three years Drought Upon Israel. I Kings 18:1-24.
July 22—Temperance Lesson—The Rechabites Maintain Their Integrity. Jer. 35:1-19.
July 29—Jehovah versus Baal. I Kings 18:25-46.
Aug. 5—The Call of Elisha. I Kings19:1-21.
Aug. 13—God Keeps His Promise. I Kings 20:1-22.
Aug. 19—Ahab Fails to Carry Out God's Judgment. I Kings Kings 20:23-43.
Aug. 26—Ahab Covets Naboth's Vineyard. I Kings 21:1-29.
Sept. 2—The Defeat and Death of

the Wicked Ahab. I Kings 22:1-53.
Sept. 9—Elijah's Faith Brings Fire From Heaven. II Kings 1: 1-18.
Sept. 16—The Prophet Elijah is Translated. II Kings 2: 1-25.
Sept. 23—Elijah Fortells the Fall of Moab. II Kings 3:1-27.
Sept. 30—The Power of God Revealed Through Elisha. II Kings 4:1-44.

PRIMARY SUNDAY SCHOOL LESSONS

July 1—The Supper at Bethany. John 12:1-11.
July 8—Parable of the Good Samaritan. Luke 10:25-37.
July 15—Temperance Lesson. Prov. 23:19-32.
July 22—Jesus Cleanses The Temple. Matt. 21:12-22.
July 29—Jesus the Guest of Zacchaeus. Luke 19:1-10.
Aug. 5—The First and Great Commandment. Matt. 22:32-46.
Aug. 12—The Boy Who Left Home. Luke 15:11-32.
Aug. 19—The Institution of the Lord's Supper. Luke 22: 7-20.
Aug. 26—Jesus Washes the Disciples Feet. John 13:1-17.
Sept. 2—Jesus' Last Night With His Disciples. Matt. 26:17-46.
Sept. 9—Jesus Betrayed and Forsaken. Matt. 26:47-56.
Sept. 16—Jesus Tried and Denied. Matt. 26:57-75.
Sept. 23—Jesus Before Pilate. Matt. 27:11-26.
Sept. 30—Jesus Crucified. Matt. 27: 27-50.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE CHURCH ORGANIZATION

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?" "Those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another," 1 Cor. 12:12-15, 23-25.

Just as the human body consists of many individual members and yet each has its special work to do, that the body may grow and survive the problems of life; so the church consists of many individual members, each of which may have a certain ability or talent, and all are required to work together that the church may grow and prosper.

The members of the human body find their respective work according to their adaptability and skill for the tasks that may come along. The members of the church find their duties in much the same way, although the direction of the Holy Spirit

should play an important part in the selection of church duties. In either case one member may adapt themselves to certain duties through proper training and effort.

In either case the usefulness of the whole body and also of individual members may be greatly hindered because some other part does not function properly. Perhaps we can get a better understanding of the duties of the church that must be done and of the responsibilities of various members by taking a hurried glimpse at the duties of the various offices that make up the Church Organization.

First, we must realize that all members must work together, in their respective duties, in order that the task may be done and that the church may fulfill its mission on the earth. Some duties may, at first, seem trivial as compared with others but unless each does his or her work, however small, the progress of the church will be hindered. It is certainly unbecoming for any to feel his task too small or not be willing to carry out to the best of his ability, the duties he finds to do.

An organization or division of duties is necessary that each may know what is expected of him to do. If the lowest member does not pay attention to the lesson, or causes confusion, the whole body is affected. If the poorest singer does not sing or the feeblest prayer is not made, the entire chorus or prayer is weaker. When one, who has a specific duty to perform, does not do his best then someone else must take up his task and finish it.

Giving financial support to anyone who has performed duties in the church, and in fact even to needy lay-members, is in accord with scriptural teachings. However, paying a definite salary for a definite time is without scriptural authority. The success of church work as a whole depends upon the amount each individual member is willing to sacrifice, of whatever talent he has, for the good of others.

That each one may understand the other's problems better, we are submitting a list of some of the duties of the various church tasks:

The Elder of Bishop is the highest official in the church and is to see that all

church work is done and done in agreement with the general practice of the brotherhood. He is to be an example of holiness and purity of heart and of obedience to the commandments of the ordinances of the Lord. Also all the duties of the regular ministry fall upon him.

The Minister is to preach the gospel and to carry out the ordinances of the church under the direction of the Elder. Both of these offices are to be carried with humility and with prayer for the direction of the Holy Spirit

The Deacon is to visit the sick, the poor and the needy and administer to their needs. It is his duty to assist the Minister and Elder, especially in the physical needs of the church-house and its readiness for particular services.

In either case their wives are to be helpmeets to stand by and support them in the duties and responsibilities placed upon their husbands.

All members are to sing with the spirit and the understanding. All members are to pray with humility and submissiveness, for their leaders, the sick and afflicted, themselves and for all men. Many other duties fall upon individuals in order that the work of the Church may be done decently and in order but we will not take space to enumerate them all.

THE ELECT

Wm. N. Kinsley

"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife (or the elect) has made herself ready. And he said unto me, write blessed are they that are called unto the marriage supper of the Lamb." Rev. 19:7, 9. The word or name elect meaning: the chosen of the Lord for salvation, a saint or a person of divine character, the chosen ones.

Matt. 25:6, "Behold the bridegroom cometh; Go ye up to meet him." Matt. 20:16, "For many be called, but few chosen." Acts 9:15, "The Lord said unto him (Ananias), Go they way, for he (Saul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Psa. 33:12, "Bless-

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ed be the people whom he hath chosen for his own inheritance."

Eph. 1:3-7, 9, 12-13, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame befor him in love, having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, accrding to the riches of his grace. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. That we should be the praise of his glory, who first trusted in Christ. In whom ye also trusted, after ye heard the word of truth, the gospel of your salvation. In whom also after that ye believed, ye were sealed with the Holy Spirit of promise."

Rom. 8:33, "Who shall lay anything to the charge of God's elect." Isa. 65: I will bring forth a seed out of Jacob, and out of Judah, mine elect. For as the day's of a tree are the days of my people, and mine elect. Behold my servants, whom I uphold: mine elect, in whom my soul delighteth. Titus 1:1, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, (not church). Mark 13:20, "Except that the Lord had shortened those days, no flesh should be saved: but for the elect's

sake, whom he hath chosen, he hath shortened the days." Matt. 24:22, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." There is a vast difference in the word elect and church.

Mark 13:27, "Then shall he send Angels, and shall gather together his elect, from the uttermost parts of the earth." Matt. 13:41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt.7:21-22, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Is it possible that these characters are church members? It may be some that call themselves: Reverend, Rabbi, Priest, Bishop, or Elder, by prefix. God is no respecter of persons. Then will I profess unto them, I never knew you: depart from me, ye that work iniquity. What a sad condition and a sad disappointment.

Rev. 21:9, "Come hither, I will shew thee the bride, the Lamb's wife." The word church is generally understood as: a clerical order of profession, a group, collection or congregation, a body of worshipers. We have today many churches. We have learned that a large number of them claim to be the church, and if you are not a member of their church you are lost or without salvation. Matt. 7:1, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Luke 6:37, "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemend: forgive and ye shall be forgiven. For with the same measure that ye mete withal it shall be measured to you again." These are Jesus' own words, V. 46, "Why call ye me Lord, Lord, and do not the things I say?"

1 Cor. 10:18-17, "Not he that commendeth himself is approved, but whom the

Lord commendeth. He that glorieth, let him glory in the Lord." Gal. 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Col. 3:4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." 1 Thess. 4:15, 17, "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The Apostle Paul here refers to the Elect, the chosen ones. This will all be in the Lord's power.

Matt. 24:40-42, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. For in such an hour as ye think not the Son of man cometh."

1 Cor. 2:9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." I Tim. 1:12, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The Apostle Paul writing to Timothy knew that he received his revelation from the Lord, Jesus Christ. Gal. 1:11-12, 'I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man . . . but by the revelation of Jesus Christ."

Hymn

There is a place where the angels dwell,
A pure and a peaceful abode;
The joys of that place no tongue can tell.
There the King in his beauty we see.
There is the place where I hope to live,
When life and its labors are over.
A place which the Lord to me shall give,
And then we shall rejoice for evermore.

Hartville, Ohio.

WHO BECOME ALCOHOLICS?

Since "Alcoholism" is becoming a major medical

problem in this coutry, we may well ask about the origins of the disease. It now ranks in size as the number four disease, rated according to the number of known "victims." It may really deserve a higher rating. The reason for this surmise is that those afflicted with "heart disease" or "cancer" or · "tuberculosis" are more likely to be recorded medically that those in the toils of alcoholism.

You will observe that I have not quibbled about whether it be truly a disease or not. Many of my friends are not willing to classify it as such. They argue the question. I can see their point. But many people consider all such discussion to be mere quibbling. Be that as it may, I am perfectly willing to "go along" with those who say: "It is a disease." I have been so many times enmeshed in its terrible tendrils that I have sensed its pathological power. More than once, I have gone side by side with an alcoholic through the horrors of that awful experience. Vicariously, I have entered through companionship, into that "hell." I could never look lightly or without profound compassion on an "alcoholic." At long last, drinking is seen by the most casual observer, to be anything other than funny.

Because I sympathize so deeply with the "alcoholic," and understand so fully how he or she got that way, I can never laugh easily at the antics of "a drunk" or "a near drunk." As Charles Jackson said, ::There is really nothing funny about drunkenness." You may recall that he went on to say: "One of the chief purposes I had in mind in writing "The Lost Weekend" was to destroy the common thought that a drunk is funny." If you have doubts concerning the soundness of his thesis ask yourself this: "Could I laugh at my own son, or my own daughter, caught in the toils of intoxication?" It is well to use imagination with reference to beverage alcohol.

Do not make the rejoinder: "It is unthinkable that my child or my wife or my husband should ever 'take too much'." Do not tell me, or yourself, or your friends, that you and yours can "take it or let it alone." There is a long road ahead. Do not

toss around the statement that "nice people" learn to handle their liquor just as they learn how to handle their knives and forks. Let us be objective. Why not face the facts? Some of the most delightful people . . . have lost temporarily that rigid self-discipline that is necessary if a drinker is to keep himself or herself "in hand."

The easiest way to "turn down"insistent gracious appeals "to have another" is to have none. There is sounder reason, firmer ground, for taking none than for refusing to take "just one more." Really there is no more reason for drinking beverage alcohol to be "a good fellow" or "a gay companion" than to eat "sauer kraut" or "turnips" or "olives" if these happen to be individually distasteful to a guest, or to smoke cigarettes or cigars or pipes. If my host pulls out a pack of cigarettes, am I a boor, if I say: "No, thank you." Don't you see? Is it not plain that you can be polite and courteous and still refuse to "do as the Romans do."

Can you not see that this matter of not drinking is serious? It is no light question to be answered off hand even if the lighter aspects only are being considered. If "alcoholism" is not even taken into perspective, there are sound reasons for committing oneself to "abstanence." And for urging one's friends and loved ones to take that same step. The lesser dangers and pitfalls of the road traveled by the drinker are great enough to cause a thoughtful person to say, "the wise way of life is that of total abstinence from the use of alcohloic beverages."

But let us not forget the main question, the one with which we started: "Who Become Alcoholics?" The answer is "Drinkers, Only, Become Alcoholic." Let us write those words as in letters of fire across the skyline of our mind. No one else gets that dread disease called "Alcoholism." The bug of that malady never gets into the system of an "abstainer." Wilbur E. Hammaker in Zion's Herald.

Dear Reader: The sound reasoning of this last paragraph may, and should be, applied to many of our bad habits and disobediences to our "Blessed Word of God."

Editor.

FOXE'S BOOK OF Christian Martyrs

Chapter IX cont'd.

The Story of Basil

Basil lived in Galatia, a country of Asia Minor. His eloquence in preaching the gospel of Christ brought down on him the anger of the Arian bishop of Constantinople, who issued an order to prevent him from preaching. In spite of this Basil continued to preach, until his enemies accused him of being a disturber of the public peace and caused charges to be laid before the emperor. Julian was too busy preparing for his Persian expedition to take notice of the accusation, and Basil's enemies were disappointed in bringing him to trial, so he continued to preach against the idolatry of paganism on the one hand, and the errors of Arianism on the other; earnestly exhorting the people to serve Christ only, in the purity of the faith.

One day Basil met a number of men and women going in procession to sacrifice to some heathen god. He boldly chided them for such idolatry, and pointed out to them the folly of such ceremonies. This caused the people to seize him and carry him before Saturninus, the governor, where they accused him of reviling the gods, abusing the emperor, and disturbing the peace of the city. Having heard these accusations, Saturninus questioned Basil, and finding that he was Christian, he ordered him to be put to the rack, and then sent him to prison, at Ancyra.

After a time the emperor chanced to come to Ancyra, and the people welcomed him with loyal greetings. Julian was soon told of Basil's imprisonment, and made up his mind to examine him. The prisoner was therefore brought from his dungeon and the emperor tried to persuade him to give up his faith; but Basil continued firm, and with prophetic spirit foretold the early death of the emperor, and defeat of his army. Julian, upon hearing this, forgot his usual clemency, and told Basil, in great anger, that although he had been at first inclined to pardon him, he now determined to let him remain in prison for the remainder of his life. The prisoner was therefore carried back to his cell. It is

told of him, however, that after Julian's death he was released, and continued as long as he lived a fearless upholder of the Christian faith.

Severus Denounces the Worship of Venus.

Venus, goddess of love, was revered by the Romans as queen of the human heart. Emperors joined in worshiping her, held feasts in her honor, and the ablest of them, Julius Caesar, proudly claimed descent from her, and from Mars, the god of war. The months of April, as the beginning of spring, was held to be the appropriate season in which to celebrate the triumphs of this goddess. Her temples were then thronged with worshippers,and marble statues, representing her in all the glory of perfect womanhood, lovely in form and feature, were decked with flowers.

It was against this popular idol that Severus, a Christian centurion in the Roman army, dared to raise his voice. Urged to join in a feast to be held in her honor, he not only refused to take any part in the heathen ceremony, but denounced Venus herself as representing all that was sensual and base in the human heart. Enraged to hear their favorite deity thus reviled, the populace seized Severus and dragged him before the magistrate. Upon being questioned the prisoner repeated the words he had previously spoken, and was at once condemned to be taken before the temple of the goddess he had insulted, stripped,and scourged with the plumbetae, a whip made of many leathern thongs, each ending in a little ball of lead.

This sentence was at once carried out, and Severus was cruelly beaten by two strong men who were chosen to inflict the dreadful punishment. After this had been done in the presence of the angry crowd, he was delivered over to the public executioner, who cut off his head.

Donatus, Bishop of Arezzon, and Others

About this time, Donatus, bishop of Arezzo, and Hilarinus, a hermit, suffering for the faith; the first being beheaded, and the latter scourged to death. Gordian, a Roman magistrate, having a Christian before him for execution, was so affected by

his confession of faith, that he not only discharged the prisoner, but became a Christian himself. This so enraged the Roman perfect, who governed the province, under the emperor, that he ordered the magistrate to be scourged and beheaded.

Two brothers, named John and Paul, of noble family, and holding high offices under the emperor, were accused of being Christians. They were deprived of their positions, and given ten days in which to consider whether they would renounce their faith, or suffer martyrdom. Choosing the latter, they were both beheaded.

A Schoolmaster Strangely Sentenced

Cassian, a schoolmaster of a town not far from Rome, was arrested for refusing to sacrifice to the idols. The judge, hearing that the prisoner kept a school for boys, and that many of the scholars disliked their teacher on account of his strictness in keeping them to their studies, thought he could safely entrust the punishment of the prisoner to the hands of the boys themselves.

Cassian was accordingly bound and delivered over to his former scholars, who fell upon him fiercely with their styles (sharp-pointed irons, used as pens in writing upon wax-covered tablets), and stabbed him to death.

Theodorus, a Christian, was seized and put to the torture. After being taken from the rack, he was asked how he could so patiently endure such pains; to which question he made this reply: "At first I felt some pain, but afterwards there appeared to stand by me a young man, who wiped the sweat from my face, and frequently refreshed me with cold water, which so delighted me, that I regretted being let down." Theodorus was afterward released.

Christians Fined For Refusing to Sacrifice to Idols.

When Julian made ready to fight against the Persians, he fined every one who refused to sacrifice to the idols, and by this means got a great sum from the Christians to help pay the cost of the war.

Many of the officers in collecting the fines, exacted more than their due, and some of them tortured the

Christians to make them pay what they demanded, at the same time telling them in derision, that when they were injured, they ought to take it patiently, for so their God had commanded them. The Christians of Caesarea were fined an immense sum, and several of the most prominent persons among them were obliged to serve in the wars, as a punishment for having overthrown the temples of Jupiter, Fortune, and Apollo.

The governor of Phrygia, having cleansed and opened a pagan temple, the Christians in the night broke in, and demolished the idols. Next day the governor ordered the arrest of all persons known to be Christians, that he might make examples of them. By this means he would have taken several innocent persons; but those who really broke the idols, being too just to see others suffer, voluntarily delivered themselves up; and were severely scourged.

Marcus Stung to Death by Wasps

Marcus, the bishop of Arethusa, a town of Thrace, destroyed a heathen temple and had a Christian church built up in its place. This caused him to be much hated by the heathen, who awaiting an opportunity, seized him while separated from his friends, stripped him of his clothing, and beat him cruelly with sticks. After they had thus revenged themselves upon him, they asked him whether he would rebuild their temple which he had torn down. Marcus not only refused to rebuild it, but threatened to have it again destroyed should they restore it themselves. Enraged at this defiant answer, his persecutors cast about for some way to punishing him, and finally hit upon a plan as cruel as it was singular. They bound Marcus with cords and placed him in a large basket, which they hung in a tree, after first smearing the poor prisoner's body over with honey, to attract the wasps, which were very numerous in that country. After being thus hung up in the tree, Marcus was asked for the last time whether he would restore the temple; he again refused, and his tormentors left him to perish by the stings of the venomous insects.

Death of Julian the Apostate

Julian the Apostate, dying of a wound which he received in battle with the Persians, was succeeded by Jovian, who restored peace to the church. After the death of Jovian, Valentinian became emperor with his brother, Valens, who had the command in the East. The latter was a great favorer of Arianism. It is even recorded of him that he once ordered his soldiers to slay all the Christians in the city of Edessa, in Mesopotamia, while they were in the churches. The officers, however, being more merciful than the emperor, gave warning to the Christians not to assemble on the day appointed, so that they might escape death.

The Christians thanked the officers for the advice, but resolved to go to church as usual; accordingly the troops were put in motion to destroy them. As they marched along, a woman, with a child in her arms, ran through the ranks; seeing this, the officer ordered her brought before him, and asked her where she was going. She replied, to the church, But have you not heard, said the officer, of the emperor's order, to put to death all who are found there? I have, said she, and for that cause I make the more haste. And whither, said the officer, do you take that child? "I take him," replied she, "with me, that he also may be reckoned among the martyrs."

NEWS ITEMS

The announcement of the Midway-Plevna harvest meeting on page 17 of the Aug. 15 issue, is incorrect and the corrected notice appears below. —Editor.

PERU, IND.

The Midway congregation met in council on July 21, 1951 with our presiding elder in charge. Some preparations were made for our approaching communion. A sister was received into our congregation by letter.

It was decided to hold the joint Midway-Plevna harvest meeting here on Sunday, Sept. 16, with Sunday school to begin that morning at 8:30 central standard time. Bro. Vern Hostetler has consented to try to come and preach for us that day. This is to be an all-day meeting, and all are invited to attend. The church is located three miles southwest of Peru along U. S. highway No. 31.

Paul B. Myers, Cor.
R. R. 5, Peru, Ind.

DALLAS CENTER, IOWA

At the close of our two-weeks meetings, with Bro. Isaac Jarboe as evangelist, the Dallas Center congregation plans a lovefeast on Sept. 15. We plan to have all-day meetings on Saturday and Sunday. We would be happy to have others enjoy these services with us.

Sister Ethel Beck, Cor.

McCLAVE, COLO.

We will have a two weeks revival beginning Sept. 23. Bro. Donald Ecker of Quinter, Kansas, will be our evangelist.

On October 6, at the close of the meeting, we will have our lovefeast. On October 6, 7, 8, the District meeting of the third district will be held at this church.

An invitation is given to come and worship with us in these meetings.

Rozella Kasza, Cor.

WAYNESBORO, PA.

We held our council meeting on July 14th. Hymn No. 341 was sung as an opening selection. Following this Bro. Addison Taylor read from Rom. 15:1-21 and lead in opening prayer. One verse of hymn No. 388 was sung and our elder, Bro. Harry Demuth, took charge of the meeting. He quoted some passages of scripture for us, such as Matt. 5:48, Psa. 32:2, Rom. 4:8.

Elections were then conducted and voting was done in a very quiet and spiritual manner. It has been decided that we hold our lovefeast for 1951 on Oct. 14th. There will be all-day services as usual, if the Lord is willing. We also expect to begin our two weeks' meeting on the second Sunday in November, being the 11th. Our speaker for this occasion will be Bro. David Ebling of the Bethel Pa., congregation. Come, as many as possibly can, and be with us in these services.

Our council meeting closed about 8:45 with closing prayer led by Bro. Shelley, after which hymn No. 331 was sung.

Ruby Sowers, Cor.

WEST FULTON, OHIO

We, the West Fulton church, expects to begin our evangelistic meetings Sept. 16th, and ending Sept. 30th with Elder James Kegerreis of Pennsylvania, as our evangelist.

We expect to have either a lovefeast service or harvest meeting at the close of these meetings. That will be announced later.

May each one pray for the success of these meetings. We extend a hearty invitation to all who can, to come an enjoy these meetings with us.

Sarah Roesch, Cor.

PIONEER, OHIO

The Pleasant Ridge congregation plans to hold their harvest meeting the first Sunday in September, the 2nd. May we all see the need of attending these services and pray that the Holy Spirit may be in our presence, that much good may be done. We all need to thank our Heavenly Father and be brought closer to our Lord's teachings. A hearty invitation is extended for anyone to attend these services.

H. A. Throne, Cor.

OBITUARIES

MARTIN L. MOATS

Son of Elder John and Rebecca Brubaker Moats, was born Aug. 18, 1872, near Altoona, Iowa, and departed this life June 14, 1951, at his home in Potsdam, Ohio.

He was united in marriage on Dec. 24, 1896 to Ada Belle Stebleton of Ankeny, Iowa. To this union were born six daughters. One, Vera Martindale,preceded him in 1922.

At the age of 16 he united with The Church of The Brethren. About ten years later he was called to the deacon's office. Throughout his life, until recent years, he was much interested and active in the work of the church. For many years he served as Sunday school superintendent, and teacher, and also served on the school board.

Seven years ago he and his wife moved to Ohio from Prescott, Mich., and united with the Dunkard Brethren church. Bro. Moats, many times expressed his happiness in serving the Lord Jesus Christ. His faithfulness to the church will be a memorial to all who knew him.

He was a farmer throughout his life until the past seven years, when he retired, due to declining health.

He is survived by his wife and five daughters: Neva, wife of Melvin Martindale, Denver, Colo.; Hazel Moats, at home; Florence, wife of Fred Bennett, of Prescott, Mich; Edith Stringer, of Potsdam, Ohio; Veta, wife of Lucas Funke of Baltimore, Md.; seven grandchildren and one great grandchildren.

Funeral services were conducted at the home, by Bro. J. P. Robbins and at The Church of The Brethren in Potsdam, by Bro. Ira G. Blocher of Greenville, assisted by Bro. John Weaver and Bro. J. P. Robbins.

Interment was in the Potsdam cemetery.

Ivene Diehl, Cor.

THE INFLUENCE OF OUR CONDUCT AND DRESS UPON SOCIETY

This is one of the most common and widely discussed subjects known to men. It was the first thing mentioned after the fall of man, and in nearly all the books of the Bible it is referred to in some form or other. It holds a prominent place in fashion journals, popular magazines, in houses of merchandise, in society circles, in the conversation of practically all classes of people, and it even found its way into our own church. Dress, dress, dress this way, dress that way, follow all kinds of styles; then as soon as the Biblical standard of dress is pointed out we hear people say, "I wish I wouldn't have to hear anything about it." All they think about and are concerned about is the dress question. Doesn't it prove

they are guilty because they do not like to hear about it?

If the Biblical standard of dress would be used by all our Christian people, there would be no need of teaching and instructing them along this line. Isn't it true that if our heart is right with God, then we will want to know the Biblical standard of dress? I am sure our ministers would be thankful if they wouldn't have to mention one more thing about our conduct and dress. What is the Biblical standard of conduct and dress? "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array," 1 Tim. 2:8-9.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the hear, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1 Pet. 3:3-4. Modest and inward adornment is the expression of a holy life. Man is to pray, lifting up holy hands; and woman is to pray in like manner with inward adorning of good works. That is the expression of holiness in Christian womanhood. We see here that clothing should not be put on for display, but it is for the covering of the body.

We who are Christians are the only Bible the world reads. What kind of influence does our conduct and dress bring to the world or even to anyone with whom we come in contact? Is it an influence that is worth patterning after? Has your or my influence been such that it would lead others to a higher plane of living? or might it have been the means of causing a weaker brother to stumble? We are all exerting an influence, either for good or evil, according to the atmosphere that goes from us.

About a year and a half ago, someone who was not a Christian and had little respect for the Sabbath, asked me if a certain woman was a Christian. I said, "Yes." Then this person said, "I am surprised, because of the way she dresses."

Some time ago someone said, "I can live just as good a life as that man and don't need to go to church, because that man goes to church two or three times on Sunday, teaches a Sunday school class, and helps along in the church services whenever he can; but through the week he loses his temper and gets angry and uses language that isn't Christian.

Is that the kind of influence we want our lives to have? It has been said that what we do speaks so loud that others cannot hear what we say. When we go to town to do a little buying, can others tell by looking at us that we are Christians? Can they say that we have been with Jesus?

After sin came into the world, Adam and Eve took men's way to cover their bodies, sewed together fig leaves and made themselves aprons. Then when God came into the garden and called them, they hid themselves behind some buses. Why? because these aprons were not enough to cover their bodies, and they were ashamed. Then God made them some coats of skins which not only covered their bodies but were also durable. What would we do if God would walk in and call us now? Would we hide and be ashamed? or are we ready to meet our heavenly Father whenever He comes?

Let us turn to Rom. 12-1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Here it tells us plainly that we should not be like the world, but that our bodies should be kept pure and holy.

Some time ago this question was asked, "Just what is worldliness?" We all know it is not this earth with its beauty and glory because the beauties of the earth speak to us of God the creator; neither is it that we should refrain from loving men, for God loved the world and He wants us to love all men, to honor them, to have respect for their personalities. We are sent into the world that we might help men. Worldliness is

anything that would draw our minds away from God and heavenly things. I wonder if those short sleeves that only come half-way down to the elbows; those short, bright-colored stockings that go just above the ankle, those short skirts that barely come to the knees, those flesh-colored stockings, and that permanent which is put in the hair so that there is hardly any room for the devotional covering, will draw our minds to heavenly things and to God? What is the mind filled with when these things take place? Let each one answer that for himself. Then how about those neckties and the suit you are wearing? When someone sees you walking down the street, can they tell that you are a Christian by the suit you are wearing? or is it just like everybody else's? Fathers, who are the head of the home, are you being a good example for your wife and children? Do you speak a word of encouragement along the way? Are you providing the spiritual food as well as the natural things of life? Can you say, as Joshua said, "As for me and my house, we will serve the Lord?" Surely our influence will be felt by our fellow Christians, as well as by the world.

Someone once said, "Did you see what that woman is wearing on her head? I am surprised." Then the conversation went on as to why such few women wear what really is called a bonnet. Then we wonder whether it really is necessary or whether it is because they are ashamed to wear it. The bonnet is respected by the world, and I believe it should be worn by every Christian woman. It indicates a separation from the fashions of the world.

Now the question comes to each one of us, "Why do we dress the way we do, and why do we comb our hair the way we do? Is it because somebody else is doing it this way, because it is style, or because we feel that is the way we should? It would be well worth our time to take this subject and study it for ourselves. I am sure none of us would want to be like one of the five foolish virgins who, when the bridegroom came, were taken unaware and were not prepared to meet Him. His answer to them was, I know

you not."

The story is told of a girl named Ruth, who dreamed one night that she was standing before the judgment seat in heaven. Christ was judging the people. One by one they came and went; some were put into His kingdom while others were cast into outer darkness. With fear and trembling Ruth stood before the Judge. He said, "Ruth, you have had your sins washed away when you accepted my love and became an heir of heaven, but don't you think some other people would also like to enjoy the blessings that are for the saved?" Ruth's heart was as heavy as stone. Oh, yes,she knew she should have lived truer to her God, but she thought that being a church member and a minister's daughter would entitle her to a heavenly home. Her name was on the church roll for two years before she became a Christian. Now she cannot be the same person; God has spoken to her.

Has God ever spoken to you or me? Maybe not in the same way as He did to Ruth, but He may have called us in our silent moments. Will we not heed the call and answer—

"Fully surrendered, Lord divine,
I will be true to Thee:
All that I am or have is Thine,
I will be true to Thee."

My prayer is that we as young people and parents may have a fuller knowledge of Christ and a deeper concern for our brother's welfare.

"Jesus never fails." — Grace Bontrager in Gospel Herald.

FOUR MEN AND FOUR TREES

Scattered throughout the Bible, in groups and series, we often find men and trees associated together, lending us a favorable subject for a practical lesson of saving truth. Thus—

I. The Man Behind the Tree

Genesis 3:8

Although Adam himself was not deceived, the woman was, I Tim. 2:14. However, Adam himself fell into disobedience of God and brought upon himself, and the whole human family, sin —shame—fear, and death. Though God was grieved, He yet revealed His love and

goodness by prohibiting them to eat of the tree of life. Thus Adam realized his guilt and, being ashamed, feared to meet his God. This is a typical example of millions of sinners who since then, like Adam, are held in bondage of sin, trying vainly to evade or hide from God. Such an attempt is both futile and foolish. It is impossible to hide from an all-seeing God. As Adam was obliged to stand before God and confess, so all sinners must sometime appear before God and confess. Nevertheless God has graciously provided a remedy for sin through a sacrifice of His dear Son on Calvary, Heb. 9:26.

II. The Man Under the Tree
John 1:48, 50

Nathanael occupied a position which typified his enjoyment of the approval and blessing of God, Micah 4:4. Nathanael, like Simeon, Luke 2:25) was "waiting for the consolation of Israel," and, under the fig tree, was engaged in prayer and meditation on the prospects of an appearance of the long-looked-for Messiah. Though Nathanael was "guiltless" he was not sinless, Rom. 3:23, and needed a Saviour. Therefore, when Philip called and brought him to the Lord he at once came, acknowledged Him as the Messiah. In Him he put his faith and trust, consequently becoming His follower and apostle.

III. The Man Up the Tree
Luke 19:4

Zacchaeus, the publican, no doubt had heard of the power and love of Jesus in healing and performing miracles. He resolved to put forth a special effort to see Jesus. Being of little stature, he climbed into the tree to be sure he would see Him. Of course the Lord saw him afar off. When He drew near He looked up and lovingly called him. "Come down; today I must abide at thy house." Zacchaeus hastily came down, confessed Him as Lord, and offered restitution of all wrongs committed.

This is a beautiful lesson for many political sinners, also the covetous.

Zacchaeus, though rich, was not satisfied and in secret was hungering after righteousness, Matt. 5:6, seeking it in Jesus.

Thus we have three dif-

ferent classes of sinners: (1) those hiding away from God, (2) others awaiting the Lord, and (3) those who seek Him. The needs of all three classes are abundantly satisfied by—

The Man on the Tree
I Peter 2:24

At Calvary, Jesus provided a hiding place, Isa. 32:2, to which all the fearful may flee from the righteous wrath of God (Rom. 1:18). The provision is made for a place of rest for all who are weary, Heb. 4:9; Matt. 11:28-29, also a meeting place for the salvation of all who are willing to confess and forsake sin, Ex. 25:22. The sacrifice on Calvary is sufficient in merit to atone for the sins of the whole world. Every sinner is invited by God to come and receive salvation without delay. A full and free redemption is offered without price. Sinners are told that "All things are now ready," Luke 14:17. All who seek Him shall find, Acts 17:27 and Rom. 10:13. However, the penalty stands for all who refuse to obey the Gospel, II Thess. 1:8; Rom. 1:18; Acts 4:12.

Dear sinner, are you ashamed of the Lord? Then read Mark 8:38. Or are you determined to serve Satan and indulge in sin and pleasure for a season? The choice is yours, but do not forget the day of judgment. When the Lord returns to judge, you may be among millions who will pray for the rocks and mountains to fall and hide you from the God all sinners must ultimately meet, Rev. 6:16.

"Today if you hear my voice, harden not your hearts." Come from behind the tree. Come from under the tree and in the tree. Come to the man on the tree.

Heed the invitation. Come! —Samuel Hehner in Gospel Herald.

SCRIPTURAL DISCIPLINE IN HOME AND CHURCH

If we as parents wish to hold the love and respect of our children, it is needful that we keep them under loving restraint. They may not appreciate it at the time: in fact, may stubbornly resent it; but as they come to recognize the wisdom in such a course, and see the interest that we have in them, they will in time honor and re-

spect us for what we did for them.

So it is with discipline in the Church. If those having the responsibility of leadership in the Church permit the natural course of undisciplined and disloyal members without any effort to restrain them, these very same individuals will, in course of time, rise up in condemnation of the very course they were permitted to take, dishonoring and discrediting the church and its leaders rather than take the blame on themselves. In the church as well as in the home, the old adage, "Spare the rod and spoil the child," holds good.

It takes faith for parents in the home, and leaders in the church,to look ahead and forsee the results of weakly indulging children in their carnal desires or members in their inclination to worldliness. The immedate results may not be so apparent; but to let them go, undisciplined, in the wrong direction will ultimately lead to sinful indulgence and consequent unholy and ruined lives. It is often the result that a little slip in discipline today results in more serious consequences tomorrow. For their sakes, as well as for the good of the cause of Christ and the church, let us make a sincere and faithful effort to "bring them up in the nurture and admonition of the Lord." As the wise man says, "Train up a child in the way he should go; and when he is old, he will not depart from it."

Parents need a wisdom that is beyond their own; a spirit that is under divine guidance, enlightened by the holy Word of truth. Should we neglect to exercise Scriptural discipline now, we may have cause to repent of it sincerely in the years to come. "As we have therefore opportunity, let us do good."

When we do our best to bring up our children "in the nurture and admonition of the Lord" and train them up "in the way they should go" we are not only contributing to the building up of ideal homes, but we are also helping in the work of gathering strength in the building up of ideal congregations. If we spoil our children through over-indulgence, we rob the church of its right to solid characters. With Christ as the Head of the home as well as of the church, the

home becomes a training school for God and the church is furnished with young men and young women who are valiant soldiers of the Cross, efficient workers in the cause of Christ and the church.

It takes fervent love to reach those who are disobedient and sinful. In no other way can we hope to win them back into the way of truth and righteousness. Love reaches the hearts and the lives of the wayward sinner when all other means have failed. If we can say with Paul that "the love of Christ constraineth us" in our efforts to train up our children in the way they should go, and thus train them to become faithful members of the church and servants of the living God, we will realize sooner or later that our labor was "not in vain in the Lord."—In Gospel Herald.

GREATEST

My greatest loss—To lose my soul.

My greatest gain—Christ my Savior.

My greatest object—To glorify God.

My greatest pride—A crown of glory.

My greatest work—To win souls for Christ.

My greatest joy—The joy of God's salvation.

My greatest inheritance—Heaven and its glories.

My greatest victory—Over death through Christ.

My greatest neglect—To neglect so great salvation.

My greatest crime—To reject Christ the only Savior.

My greatest privilege—Power to become a son of God.

My greatest bargain—The loss of all things to win Christ.

My greatest profit—Godliness in this life and that to come.

My greatest peace—That peace that passeth understanding.

My greatest knowledge—To know God and Jesus Christ whom He hath sent.

—Selected from Leaves of Gold. Sister Stump.

CHRISTIANITY

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air but feet on the ground, going God's way. It is not an exotic to be kept

under glass, but a hardy plant to bear twelve months of fruits in all kinds of weather. Fidelity to duty is its root and branches. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in His kingdom here and now. To remember Him at His table and to forget Him at ours, is to have invested in bad securities. There is no substitute for plain, every-day living.

PAT YOURSELF ON THE BACK TO RETAIN SANITY

To help prevent mental illness, try to build up whatever is best in your personality. This is the advice of Mrs. Helen Thomson, a psychiatric social worker, in an article in Hygeia magazine. Most people spend too much time mulling over their own weaknesses and shortcomings, she says. "To safeguard our mental health we need to get turned around the other way. We need to focus on what's best in ourselves. That is the road to emotional health." — Sel.

MEMORY GEMS

If we worry, we're not trusting, if we're trusting we're not worrying.

The less you speak of your virtues, the more evident they become.

We always hurt ourselves when we try to hurt others.

If you take proper care of your own business, you have no time to meddle in the affairs of others.

You are never fully dressed until you wear a smile.

Whatever you dislike in another person, take care to correct in yourself.

Habits are like a soft bed, easy to get into but hard to get out of.

Can you think of any better way to build a lasting peace than to furnish the Bible to the liberated peoples —and to "all" nations?

BIBLE MONITOR

Vol. XXIX September 15, 1951 No. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE COMMUNION

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," Jas. 1:25. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8:31-32.

We feel that every reader of these lines considers, the Holy Bible as the word of God; the perfect Law of Liberty; the instructions that are able to make each one free from the law of sin and eternal death. We feel that every reader looks into this law of God, meditates upon it, studies it, and compares it with their lives; yes, to a certain extent at least? We are sorry to conclude that, Too Little of Our Time, is thus spent; from day to day, week to week and year to year. Why, because it is the Truth, yes, it is able to make us, each one, free from sin and death.

If we come before the judgment seat of Almighty God with a guilty conscience we can blame none but ourselves. True brother Albert may have taught us wrong or brother Joe or sister Sarah may not have given us the proper example or may have lead us contrary to the teachings of the Scriptures, but they will have to answer for their teachings and deeds and we cannot use them as an excuse.

God is recording just what opportunities and abilities we each have to become true disciples, and according to these we will be held accountable. We each need all the blessings and forgiveness that we are due, for we still

come so far short of our abilities. How do we get these? Look into God's Word; continue therein, not just looking but searching; not a hearer only, and certainly not a forgetful one; but a Doer of the Work. "This man shall be blessed in his deed" are we missing any of the blessings of God?

This is the time of the year when many of our Communion Services are held. No doubt the most sacred service, the most enjoyable spiritual service and the opportunity for the most spiritual food; that we can experience in our temporal life. However, again our blessings depend upon us individually. How much do we understand, from God's word about this service? Certainly we have read and studied the scripture that treats upon these commands and ordinances. Do we have faith in it? Yes, that it will be, do, and bring us the blessings promised in His Word? Are we in tune with God's word as much, at least as we are able? Have we asked forgiveness for our sins and shortcomings? Do we love our brethren and sisters, are we at peace with them, are we concerned about their welfare? Whatever our state in life, do we humble ourselves before our Maker? Are we willing to forgive our fellowman as much as we expect our Heavenly Father to forgive us?

God knew just what deeds, duties and instructions were necessary to keep us in the proper state of mind, with Him and with our fellowmen. He knew how to control our weak, sinful natures. He molded the children of Israel through strict obedience to His commandments and will mold us as His heavenly children, if we yield to His will? If not, He will punish us no less than he did the disobedient ones in Israel. At first at least, we may not see the purpose or the absolute necessity of some of the teachings in His holy word, for us to observe in all details. However, as we study and obey His commandments they will gradually reveal to us; their blessings, their spiritual food, their influence in making our spirits God-like and their absolute necessity to our spiritual survival.

Individuals and nations prosper in a temporal way according to their ability to

secure and put to use, the raw materials necessary for survival. Perhaps most of these raw materials are of little use in their natural state. As sinful mortal creatures we are of little use to God and would certainly be misfits in Heaven. However, if we submit our wills unto His commandments and allow His word to mold our lives; we learn to praise our Maker, we learn to serve Him, we become a part of His building and some day will receive eternal joys in Heaven. Are we continually endeavoring to obey all His commandments to the best of our ability? Are we submitting our wills to His? The duty of he Church is to urge us, help us and enable us to be molded according to His Holy Word. Are we allowing the Church to carry out its duty in our lives or are we rebeling against the wisdom of the Church and setting up our own understanding against the experienced and spirit-guided practices of a God fearing people?

"Fear God, and keep his commandments: for this is the whole duty of man," Ecc. 12:13.

THE LORD'S SUPPER

(The following testimony on the Ordinances was written by Brother John Kline, of Rockingham county, Virginia, about the year 1850.)

This is that institution which God instituted, through his Son, Jesus Christ, as a remembrance in figure of that Heavenly Supper of which Christ speaks, "A certain man made a great supper, and bade many," Luke 14:16; and "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them," 12:37; and "They shall come from the east and from the west, and from the North, and from the South, and shall sit down in the kingdom of God, 13:29. "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel," 22:30. These among other passages go to prove the first sentence.

That the Lord in the evening (or end) of this world, will or has prepared such a Supper for all those that love him and keep his command-

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ments, as the above, is a fact (which cannot be denied). We must reasonably conclude, that the Lord has something in his church and in his ordinances of the new covenant, as an anti-type of that Heavenly Supper. And as the ordinance of the breaking of bread, and partaking of the cup, is an entirely different representation, to accomplish, in the mind of the believer, namely, to remember the broken body of Christ, which was mangled and lacerated: by the lash in Pilot's judgment hall, and by the nails and spear on the cross; and of his shed blood, which was shed for the remission of sins; of this the Saviour says: "This do in remembrance of me," Luke 22:19. Paul says, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," 1 Cor. 11:26. So we see, that the communion or breaking of bread, is not the Lord's supper. It becomes a subject of investigation, to see what is the Lord's Supper.

Paul speaks thus of the Lord's Supper, "When ye come together into one place, this is not to eat the Lord's Supper," I Cor. 11:20. Why was it not the Lord's Supper, which the Corinthians held? He answers, "For in eating every one taketh before other his own Supper: and one is hungry, and another is drunken," V. 21. This is plain, but He now shows that He wished them to eat a supper, for he says in the latter part of the same chapter, "Wherefore, my brethren, when ye come together to eat, tarry one for another," V. 33. Do not as you have done "Every one take before other his own supper," but tarry, wait un-

til the night, and then eat the Lord's Supper, as becometh Christians in love and union. Thus it is plain, that the Apostles had, and ate a Supper; and that the Bread and Wine, are not that Supper, is likewise plain; but that Paul called it (that is, the breaking of bread and partaking of the cup) the communion, is plain. "The cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?" I Cor. 10:16. So when the believer, who does all the commandments, of the Lord, attends to this also, and in the attendance remembers, the Lord's death and suffering, he is spiritually in communion with the Lord's body, and consequently becomes partaker of his promises. But still, this is not the anti-type of that Heavenly Supper.

We shall now see whether Christ has not given his disciples a literal ordinance, by which the mind of the believer can be fed with heavenly things, while partaking of it, according to the Word of God. Here it would be well to see the authority, by which Christ came. Moses says, Deut. 18:15, 18-19, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken. And I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him." The Prophet Isaiah says, "Behold, I have given him for a witness to the people, a leader and commander to the people," 55:4. So Christ was that prophet, and that commander of the people, and he himself declares, that the father had sent him, and had given him a commandment, what he should speak, and what he should say, John 12:49.

Now he, as the Commander, and legal Authority of the New Testament, in the evening of the day before the day of the preparation of the Jewish Passover, after he had come to Bethany, six days before the Passover, John 12:1; and having eaten a supper in the house of Simon the Leper (still in Bethany) two days before

the Passover, Matt. 26:6, Mark 14:3. He now on the next day, that is, the day before the preparation of the Passover, sends his disciples, Peter and John, to the city, that is, Jerusalem, to prepare, as they thought, the Passover, Matt. 26:17-19, Mark 14:12-13. Which however, could not yet be prepared according to the law, on that day; is as plain as can be, as it was the day before the legal day of the preparation of the Passover of the law, as I shall show hereafter.

Now it is plain, that the disciples were under the impression that Jesus intended to eat the Passover according to the law, this year; but at the same time, they also knew that that day, in which Jesus sent them to the city to prepare, was not yet the day in which the Passover according to the law could be prepared, and eaten, but of course, the room, the place for lodging the night before, must be engaged, and procured, and the room cleansed from leaven, according to the law, and of course prepared a supper, in that large upper room to which Jesus sent them. So when it was evening, Jesus and his disciples came and seated themselves at the table, Matt. 26:20, Mark 14:17, from which table, or supper He rose, John 13:4, "And laid aside his garments; and took a towel, and girded himself," and now begins to wash His disciples' feet.

Now a new something makes its appearance, and all was astonishment with the disciples; this was something that Jesus never before, practiced with his disciples; he now institutes some of those ordinances, which he had received of his Heavenly Father, of which the disciples, as yet, knew nothing. What I do now, thou knowest not, Jno. 13:7. So after He had washed His disciples feet, and taken his seat at the table, v. 12. He begins to eat, which is very plain; and now hear him "ye call me Master and Lord: and ye say well; for so I am," V. 15. "If you know these things, happy are ye if ye do them," V. 17. "He that eateth bread with me, hath lifted up his heel against me," V. 18. This of course, all transpired while they were eating; "Now I tell you before it come, that, when it is come to pass, ye may believe

that I am he," V. 19. "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me, receiveth him that sent me," V. 20. "When Jesus had thus said, he was troubled in spirit, and testified and said, verily, verily, I say unto you, that one of you shall betray me," V. 21.

Now see Matt. 26:21, "And as they did eat, Jesus said, Verily I say unto you that one of you shall betray me. See also Mark 14:18, "One of you which eateth with me, shall betray me." Now it is evident that they were eating at this time, a meal or supper—and not yet broken bread which Jesus after this, broke to represent his body; but a supper, as John styles it, John 13:4; now, as the disciples became somewhat alarmed at the saying of the Saviour, that one of them should betray him, they began to make inquiry who this should be; when Jesus at last reveals him, by telling them, that the one that dippeth with him in the dish, Matt. 26:23; Mark 14:20; and at last by dipping a sop, and giving it to Judas Iscariot. Now Judas was finally fully revealed, John 13:26. So Judas went immediately out, and it was night, V. 30.

Now it is evident from John, that Judas went out from supper while they were yet eating, and so was not at the communion or breaking of bread. Here it will be necessary to give satisfaction of what Luke says upon this subject, as it rather seems according to Luke, that Judas was present at the breaking of bread; we must understand Luke in the right light; it will not do to make him contradict Matthem and Mark, as they were both eye-witnesses: and Luke wrote from information from others, Luke 1:1-3. Also it is impossible, that we can allow Luke to contradict the other two evangelists; so we must try and harmonize them, which is easily done in this case. Luke writes the same things on this subject as Matthew and Mark, only he misplaces the different subjects; (as the sequence of verses follow each other, for what reason we know not.) Now read Matt. 26:20-30; Mark 14:17-26; and you will find a beautiful harmony; then read Luke 22:14-24; and you will find that it does not agree in order with the other evangelists, but it

agrees in substance. Now all that is to be done, is to place the subjects in the place and time, and all is right; and a beautiful harmony exists between the three evangelists, namely, Luke 22:14, 15, 21, 23, 22, 16, 19, 17, 20, 18.

The foregoing comparison of the three evangelists, without doing any violence to the Gospel by Luke, harmonizes them beautifully, and puts into the shade, entirely, that erroneous idea so earnestly entertained by many a good brother that Jesus had yet a cup, according to the law of Moses.

Strange that Jesus should have such a cup, when in no place of that law, such a cup was commanded, (at least I can find none) what may have been the custom among the Jews, I know not, but I find no such cup in the Old Testament. When Christ came to John, to be baptized of him, he had fulfilled the ceremonial law, and now enters as the great prophet, to establish and erect the ordinances of the new Covenant, and thus baptism, wasing of feet, the Lord's Supper and the Communion, form the external ordinances of worship, under the dispensation of the Gospel, for believers to subsist thereupon.

Now I have shown, that neither of these institutions, was of the law of Moses; and I have shown above, that the supper, which our Lord ate with his disciples, in the large upper room, in the city of Jerusalem, the night before he suffered, was not the Jewish passover; but I promised to give it more plain, which I intend to do here.

Jesus after he had finished the supper, and breaking of bread, sung a hymn and went out, Matt. 26:30, but yet talketh with his disciples through all the latter part of Jno. 13 to 17. In the 18th chapter, John again joins the rest of the evangelists, in speaking of the circumstance of the garden of Gethsemane, where he is taken by the soldiers and led to the Palace of Caiaphas. Whence early in the morning to Pilate the governor, and to his judgment hall; but here a difficulty comes on the Jews—they are not willing to go into the judgment hall, lest they be defiled, and then they could not eat the Passover, John 18:28.

This judgment hall was

under the jurisdiction of the Romans; therefore, the Jews as they thought, would have become unclean, and consequently disqualified to eat the passover that evening. You see then that the day, in which Jesus was condemned before Pilate, and crucified, was the day in which the Jews prepared, and ate the passover; see John 19:14, 31, 42. Now Jesus was crucified, and died, just about the hour of the day, and on the same day of the month, in which the lamb, under the law, was commanded to be killed. How then could he have eaten the Jewish Passover that year?

That could not have been, nay, but he ate a supper with his disciples, but not that of the law, but still a supper, according to his good pleasure, and the directions of God his Heavenly Father, as also those other ordinances, that he established at the same time, washing of feet, and the breaking of bread, and while engaged in instituting them, he enforces the importance of them upon his disciples in these solemn words, "I have given you an example that ye should do as I have done to you," John 13:15, and "If you know these things happy are ye if ye do them," V. 17; and "this do in remembrance of me," Luke 22:19, and just as he ascended to heaven, "All power is given unto me, in heaven, and in earth, go ye therefore and teach all nations, baptizing them .... teaching them to observe all things whatsoever I have commanded you," Matt. 28: 19-20.

John Kline.

STRONG IN THE LORD

D. K. Marks

"Finally my brethren, be strong in the Lord, and in the power of his might," Eph. 6:10. We read in the inspired word of God: of Goliath the giant, who was very strong in his body of flesh, David weaker in body but stronger in the spirit of the Lord destroyed the giant. Samson was strong in body when the spirit of the Lord came upon him. Samson lived a life of faith, he was enticed by a sinful people, he yielded, and then he learned the power of the Lord had departed from him. Samson prayer to God for

his great strength once more that he could destroy sin and leave the sinful world. God answered his prayer.

Abraham was tried, "And he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God," Rom. 4:20. God called Abram when he was 75 years old to go into the land of Caanan and he would become the father of many nations and his children as the sand along the sea in number. Abram obeyed because he had strong faith in God. After 25 years, then God rewarded his faith as Isaac, his son, was born in his home. Abraham lived to see his grandsons, Esau and Jacob.

Paul gave a wonderful message in the sixth chapter of Ephesians to be strong in the Lord. Children, parents, servants and masters have their work to do. Everyone shall do the will of the Lord from the heart. God is no respecter of persons, every one will receive the reward of their own works. In order to be strong spiritually we must put on the whole armour of God. Ancient soldiers had their bodies protected by an armour fighting in battles. Paul gives the spiritual armour for brethren and sisters. The enemy is the Devil with his workers. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day and having done all, to stand," Eph. 6: 12-13.

Jesus was tempted and tried in the wilderness, they were evil days. Jesus would not yield or obey the work and advice of Satan. Paul says every christian soldier should be equipped with the whole armour of God. The main armour is truth. "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me," Jno. 14:6. Satan used some of the word of God in a shrewd way, to tempt Jesus to become weak in the power of God. Jesus used the word of God to make himself strong in the Lord. Satan left Jesus alone, he could not deceive Jesus. In order to stand we must believe the truth, teach the truth, live and practice

the truth in all things. Jesus taught and practiced as recorded in the New Testament.

Righteousness is part of the armour, it shows the possession of faith, hope, charity and obedience to God through Jesus. The gospel of peace is an armour. We should stand for peace, teach and live in peace, with God and man, as much as possible.

Faith is the shield which will enable us to quench all the fiery darts of the wicked. It is very needful to learn and know; what the real genuine faith is in our age. Jude said, it was needful for him to write to the believers of Jesus, that they should earnestly contend for the faith that was once delivered unto the saints. In order to be strong in the Lord we will believe and obey all the things commanded and delivered unto the apostles. Paul said some had made shipwreck of their faith. Jesus himself gave the warning, many false prophets shall arise and deceive many.

The helmet of salvation, and the sword of the spirit, which is the word of God is a part of the Christian armour. Jesus came from heaven and brought the way of salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. Those are the words and faith of Peter who was filled with the Holy Ghost. Peter preached Jesus as our salvation. It is needful to read and learn the way of salvation in the New Testament and notice how faithful it was practiced by the apostles and the early church.

Another part of the armour is, always praying and watching in all things for all saints. We read Jesus prayer often in the day and in the night. Jesus prayed for himself, he prayed for those who followed him day by day, he prayed for his friends, he prayed for his enemies, he prayed for the future church till the end. Jesus said follow me. Paul said be ye followers of me even as I also am of Christ, 1 Cor. 11:1.

Reading and studying the life of Paul; he was strong in the Lord. He put on the whole armour. Many times he was persecuted and tried. "For I am persuaded that neither death, nor life,

nor angels, nor principalities, nor powers, nor things present, nor things to come nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord", Rom. 8:38:39.

Thou therefore my son, be strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also, thou therefore endure hardness, as a good soldier of Jesus Christ," 2 Tim. 2:1-3. Paul's aim and teaching was that Timothy should be strong, teach others to be strong and they should teach others to be strong in the Lord. Paul saw a great reward waiting for him and all faithful ones. Read 2 Tim. 4:7-8.

York, Pa.

POPULARITY, CHRIST-LIKE?

Wm. N. Kinsley

Deut. 26:5, "Thou shalt speak and say before the Lord thy God, a Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation great, mighty and populous."

Populous meaning: prosperous, successful or desirable, thriving, favorable. A country thickly settled or populated. Popularity. Enjoying the favor of the people, pleasing to people in general. That which is intended or adapted to procure the favor of the people. To be an important character, or being among the children of men.

Gal. 1:10, "For do I now persuade men, or God? or do I seek to please man? For if I yet pleased man, I should not be the servant of Christ." Eph. 6:5-7, "Servants, be obedient to them that are your masters . . . in singleness of your heart, as unto Christ. Not with eye service,, as men pleasers: But as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not to men." Col. 3:22-24, "Obey in all things your masters according to the flesh; not with eye service, as men-pleasers: but in singleness of heart, fearing

God.. And whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: For ye serve the Lord Christ." There is no respect of persons. Some people think they are to serve the church to which they belong, and leave out the Christ, the Lord and what his word teaches. An old educated bishop of one of the oldest churches on record, said, "We do not practice some of the scriptural teachings," he was aware of it, "but they never did, and since all these years, and centuries, we do not feel to change, they were satisfied then, why should we change now."

1 Thess. 2:4-6, 9, 12, "We were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness: God is witness, nor of men sought we glory." "For laboring night and day, because we would not be chargeable unto any of you we preached unto you the gospel of God." "That ye would walk worthy of God, who hath called you unto his kingdom and glory." We wonder how many would be preaching Christ, if it were not for salary, popularity, honour, and the glory of men. Some even boast: of having the greatest number in their church services. The largest collection, the largest Bible class, the largest and most costly church house, etc. This seems to be the most or uppermost in the minds of some of todays ministers.

Is this charity? 1 Cor. 13: 4-6, 8-1, "Charity envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." Charity never faileth .... whether there be knowledge, it shall vanish away. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

That ye walk worthy of God, who hath called you unto his kingdom, and glory. II Cor. 10:17-18, "He that glorieth, let him glory in the Lord. For not he that com-

mendeth himself is approved but whom the Lord commendeth." Matt. 25:40, 42-43,, At the great judgment day "the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. For I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked and ye clothed me not; sick and ye visited me not." Where do you stand? As a popular church member: or as the good samaritan?

Luke 10:30, 34, 36, "Jesus said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him .... and wounded him, and departed .... And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side, likewise a Levite .... came and looked on him, and passed by the other side. But a certain Samaritan, ... came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds ....and brought him to an inn, and took care of him. Which now of these three, thinkest thou was neighbor unto him that fell among the thieves?" Who manifested charity? Who is he, that loves his neighbor as himself?

1 John 3:16-18, "Hereby preceive we the love of God, because he (Jesus) laid down his life for us: and we ought to lay down our lives for the brethren. But, whoso hath this world's good, and seeth his brother have need and shutteth up his bowels of passion from him, how dwelleth the love of God in him? Let us not love in word, neither in tongue; but in deed and in truth." Pure love or charity means action. It does not mean popularity, notoriety or the honor of men.

It is possible that we, church members, seeking popularity, can be a follower of the meek and lowly Lamb of God at the same time? If Satan can deceive us, make us believe if we are just a church member that is all, and we will be saved. Prov. 14:12, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." 21:2, "Every way of a man is right in his own eyes: but the Lord

pondereth the heart." If we could be more like the poem or hymn has it, "More like Thee, O Saviour let me be, meek and lowly, ever kind and true, like thyself in all I do."

Acts 1:8, "Ye shall be witnesses unto me (Jesus) in Jerusalem, Judea, Samaria and unto the uttermost part of the earth." Are you witnessing for Jesus, the Saviour of the world? How many people did you tell about Jesus? John 4:7, 25-26, "There cometh a woman of Samaria to draw water. Jesus saith unto her, give me to drink." "The woman saith unto him, I know that the Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." V. 39, "Many of the Samaritans of that city believed on him for the sayings of the woman, which testified. V. 41, "Many more believed because of his own word . . . . We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." This Samaritan woman was looked on as a wicked person, yet she testified for the Lord. What have you done for the Lord? Are you one of those self-esteemed or self-righteous church members? Being so important, and busy having no time to witness for the Lord, and what he has done for us: or to bring the glad tidings or good news to a dying world.

There are two kinds of church members, one is for popularity, honour, office, notoriety and to be prosperous in the world. The other is to witness for Jesus, to suffer for the cause for Christ and salvation of souls. Willing to work till Jesus comes or to be faithful till death in the cause of the Master. As many of us have promised to live faithful to death, did this mean to work, or to accumulate wealth of this world's goods, and then publish of the great donations we have made. To be a great figure, was this the mind of the Christ the Saviour of the world. Please read the 53rd chapter of Isaiah, verse 3, "He is despised and rejected of men." V. 5, "He was wounded for our transgressions, and with his stripes we are healed. And he was numbered with the transgressors, and bare the sins of many."

Was it popular at that day

and age to be crucified, or to be nailed to the cross, and suffer agony beyond human comprehension. Phil 2:5, 7-8, "Let this mind be in you, which was also in Christ Jesus: Made himself of no reputation, and took upon him the form of a servant. He humbled himself, and became obedient unto death, even the death on the cross." A popular church member told me we belonged to the wrong church to be popular in the world, we should be in their church and we could be more popular in the world. We also can testify of hearing some Elders say, they are now having the highest position a man can attain to, and reached their goal.

It seems to be the ambition of men to be some great being in society, seeking leadership, or to domineer. Even this was in the minds of the twelve chosen apostles, "who should be the greatest in the kingdom of heaven." Jesus said, "except ye become as a little child ye shall not enter the kingdom of heaven, and whoso shall receive one such a little child in my name receiveth me."

John 1:29, "John saith, behold the Lamb of God, which taketh away the sin of the world." He is also termed as meek and lowly Lamb of God. How can we serve such a one with an exalted or elevated mind? Rev. 14, And lo a Lamb stood on mount Sion, and they sung as it were a new song before the throne. These are they which followed the Lamb whithersoever he goeth. These were redeemed from among men (or church) being the first fruits unto God and to the Lamb. Well could the author of this hymn, (Mrs. Elizabeth Mills) say, "We'll work till Jesus comes. This world's a wilderness of woe, this world is not my home. To Jesus Christ I sought for rest, and dwell with Christ at home." This hymn is based on Jesus' precious promises in his word, who are faithful workers in his vineyard. The hymn by Mrs. Annie T. Waker, "Work for the night is coming, when man's work is done," taken from John 9:4. Hymn:

In the cross of Christ I glory,
Light and love upon my way,
Peace is there that knows no measure,
Joys that through all time abide.

R. 1, Hartville, Ohio.

NEWS ITEMS

HYMNALS

As the result of action of General Conference, 1951, the Music committee has agreed to accept delivery of a special printing of Brethren Hymnals, (1901 edition) some time in late October or early November. Prices of the regularly bound books will be announced when delivery has been accomplished.

Because there has been some inquiry in this regard we are glad to announce that a certain number of hymnals will be bound, on special order, in black leather (stiff back) at not to exceed $3.75 per copy if wanted with gold edges, or $3.50 per copy without gold edges. This is comparatively cheap.

The undersigned will accept orders for these specially bound hymnals up to and including October 5, 1951. Please be prompt in ordering. This is probably the last opportunity we shall have to obtain hymnals in a special binding. Do not send money!

Ord L. Strayer,
P. O. Box 236, Vienna, Va.

CARTHAGE, VA.

The Carthage congregation enjoyed a spiritual feast when Bro. and Sister Paul Myers came into our midst April 29 and held a two weeks' revival meeting, closing Sunday night, May 13.

As a result of these meetings, ten were added to the church, eight by baptism and two on former baptism and one has been received since the beeting.

Bro. Myers preached 17 spirit-filled sermons and "Shunned not to declare the whole council of God.' We feel much good has been done through his efforts here and pray that he may continue in evangelistic work and have many souls for hire.

We were glad to have present with us on Sunday, June 6, Bro. O. L. Strayer and family of Vienna, Va.

On Saturday evening, June 12th, we had our Lovefeast. We were glad to have several visiting brethren and sisters present: Eld. and Sister Addison Taylor, Bro. and Sister Foster Shaffer and the Wisler Sisters, of Pennsylvania; Bro. and Sister Harley Flory, Bro. and Sister Malvern Hicks and Sister Ruth Drake, all from Ohio.

Inez Reed, Cor.

KANSAS CITY, MO.

The Kansas City church met in regular quarterly council Friday evening, Aug. 10, at 8 p. m. Meeting opened by singing hymn No. 210. After which Bro Isaac Jarboe read Phill. 2, and remarked on same, followed by prayer.

Elder Harry Andrews then took charge of the meeting. Delegates were elected at this time for District meeting. All business was taken care of in a Christian manner.

On Sept. 17th, Bro. David Ebling, of Bethel Pa., will be with us to begin a two weeks' series of meetings. Our Lovefeast will be Sept. 29th with all day services on Saturday and Sunday.

We extend a cordial invitation to all who can to come and be with

us, to make this meeting a spiritual feast and a blessing to us all.

Sister Bertha Jarboe, Cor.

PLEVNA, IND.

The Lord willing, we plan to begin our revival meeting Sept. 23rd. Bro. Paul Myers of Greentown, Ohio, has consented to labor with us during these meetings.

Lovefeast services will begin at 10 a. m., Oct. 6.

We extend an invitation to all who can, come and be with us during these meetings.

Tena Weimer, Cor.

SWANTON, MD.

We, the Broadwater chapel congregation began our series of meetings Aug. 3rd, with Bro. Otto Harris of Antioch, W. Va., as our evangelist. He labored with us ten days, preaching the word of God. He did not shun to preach the whole gospel. As a result of his labor one was baptized on Saturday before the communion service.

Bro. James Keggerreis preached the examination services. He gave us splendid thoughts along this line.

In the evening about 49 partook of the spiritual food through the natural body. We were glad to have visiting brethren and sister from other congregations with us. We closed the meeting on the 12th, with a Harvest meeting. We ask an interest in all your prayers for us at this place that the Lord's work will again be carried on.

Hilda Sines, Cor.

PERU, IND.

The Midway congregation met in council Aug. 18th, with our elder in charge, at which time the report of the visiting brethren was given, which was favorable, and further preparations made for our communion. It was decided to have our next council on Nov. 24. Also at this meeting Sister Flora (Harman) Myers was qualified as a deacon's wife.

One week later we had our Communion services, beginning at 2 p. m. In the evening there were 17 brethren and 17 sisters around the tables for a good meeting. On Sunday, breakfast and dinner were given at the church. Forty-four were present for Sunday school, and 50 for preaching service. We appreciate the interest, presence, and assistance in these meetings of those from the Plevna and Pleasant Ridge congregations.

In the opening Sunday morning this was emphasized from I Tim. 4:16: "Take heed unto thyself, and unto the doctrine; continue in them." Our sermon concerned "Christ in The House;" we should see that we have Christ in our personal lives, in our homes, and in our churches.

After participating in these communion services let each of us remember how he or she answered the questions given on the visit, namely, in effect: Yes, I am still in the faith of the Gospel as I declared at baptism, I am at peace with all the members, I will labor with the orethren for greater holiness in myself and others, and will give or take counsel as the situation requires. Then let us think, speak,

and act in harmony with these answers.

Paul B. Myers, Cor.

FOXE'S BOOK OF CHRISTIAN MARTYRS

(Chapt IX cont'd.)

Persecution of the Christians by the Goths

During the reign of Constantine the Great, the light of the gospel penetrated even to the country of the barbarians. In northeastern Europe, then called Scythis, some of the Goths, who lived in that land, were converted, but most of them continued to be pagans.

Fritegern, king of the Western Goths, was a friend of the Romans; but Athanaric, king of the Eastern Goths, was at war with them. The Christians in the dominions of Fritegern, lived in peace; but Athanaric having been defeated by the Romans, revenged himself on his Christian subjects.

Sabas, a Christian, was the first to feel the king's anger. Sabas was humble and modest, yet ambitious for the advancement of the church; indeed, the sanctity of his life and the purity of his morals gave the greatest force to his doctrines. Athanaric at least gave orders, that all persons in his dominion should sacrifice to the heathen gods, and eat the meat which had been offered to the idols, or be put to death for disobedience. Some humane persons among the heathen, who had Christian relatives, endeavored to save them by offering them meat which had not been offered to the idols, while the magistrates were made to believe that all had been done according to their direction. But Sabas well knew that the sin lay not merely in eating; he knew that giving the enemies of the faith the advantage of seeming to yield to them was what made the action wrong. He, therefore, not only refused to comply, but publicly declared that those who sheltered themselves under that deception were not true Christians.

Sabas was soon after seized and carried before a magistrate, who inquired into his fortune and circumstances. Finding that he was poor and of lowly station, he dismissed him as unworthy of notice.

Soon after this Sabas went to visit Sansala, a Christian

misionary: but on the third night after his arrival they were both seized by a party of soldiers. Sansala was permitted to dress himself and to ride, but Sabas was obliged to leave his clothes behind him, and to walk. All through the long journey they drove him among thorns and briers, beating him at almost every step. In the evening they stretched him between two beams, fastening his legs to the one and his arms to the other; and in that painful position left him for the night. A woman who pitied his sufferings released him; but although he was now at liberty, he did not try to escape.

In the morning the soldiers began to persuade him and his fellow-prisoner to renounce their religion, and eat the meat consecrated to the idols. They, however, firmly declared that they were ready to suffer the most cruel death rather than comply. Sansala was at length discharged, but Sabas was ordered to be drowned; which sentence was at once carried out.

Necetas, who was also a Goth, lived near the Danube with his parents, and though he had long been a Christian, remained unharmed. One day Athanaric commanded that an idol should be drawn about on a chariot, in all the towns of his dominions inhabited by Christians. Every one was ordered, when the procession stopped at their door, to worship the pretended God. Nicetas firmly refused to come out when the idol passed by, and his house was therefore immediately set on fire, and every person in it perished.

How a Heathen Temple Was Destroyed

At the town of Apamea, in the country of the Scythians, a Christian missionary preached the gospel and endeavored to put down the worship of idols. He was therefore in great danger from the heathen; but one day a Roman general, at the head of a large number of soldiers came to Apamea, and as he was a favorer of the Christians, he determined to help the missionary in his work by ordering his soldiers to destroy the temple of Jupiter, which stood in the center of the town.

The general found, how-

ever, that tearing down this temple was a more difficult task than he had supposed. It was built of great blocks of stone, and he feared that if he threw down one part, the rest might suddenly fall and crush the workmen. He was therefore about to give up the undertaking, when a poor laborer, who was a Christian, came to him and showed him a way to accomplish the work. He pointed out that it would be better first to weaken the foundations, by digging under the pillars which supported the roof; and after doing this he shored them up with wooden beams. After a number of the pillars had been thus undermined, the wooden beams were set on fire, the pillars came down with a great crash, and the whole building fell with them.

After this the missionary and the general destroyed other temples, until, upon going to a place called Aulo, the inhabitants seized the missionary, while the soldiers were absent on an expedition to a neighboring town, and burned him alive.

The burden which is well borne becomes light.

SEE HIS SPIRIT

We have dated time after Jesus. He gave us a new calendar. But vastly more important. He gave us a new way of looking at life. Simply put, it is this: "Whatsoever would be first among you, shall be servant of all." We see His spirit manifesting itself beautifully in many homes.

In every church in the world there are people humble according to the world's measurements and scale of values, but high on the Lord's list of saints. To them it is a constant joy to forget themselves and serve others, even as that Son of Man who came, not to be ministered unto but to minister, and to give life a ransom for many.

In His moral grandeur, Christ stands lonely and alone on the stage of history. He had what Carlyle called a "terrible loneliness."

COUNTING OUR MERCIES

Counting up our mercies and our everyday reason for gratitude, looking at the hundred little things and large things, gentle words,

loving smiles, flowers sent to cheer us, children to greet us, old friends to advise and middle aged friends to uphold us, good books to read, dear songs to sing, meetings in gladness, even parting in hope for a better life, we do not know where to end the list. The only thing to do is live always in an atmosphere sweet and vital with thanksgiving. "Praise God from who all blessings flow."

EGYPTIAN ALLIANCE

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsmen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord. Isa. 31:1.

The so-called Christian nations today could well take warning from the prophet Isaiah, in their dealings with heathen nations and not put their trust in them, or in our own strength. See Isa. 31:2-3.

My interest is in the future because I am going to spend the rest of my life there.—Charles F. Kettering.

THE SECRET

I met God in the morning
When my day was at its best,
And His presence came like sunrise,
Like a glory in my breast.

All day long the presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

So I think I know the secret,
Learned from many a troubled way.
You must seek Him in the morning
If you want Him through the day.

—Ralph Cushman.
Sel. by Ruth Wilson.

THE SINNER'S WARNING

Tribulation is near and it won't be long
Till all of the Saints will soon be gone;
Oh, sinner friend, then what will you do,
For someone to plead and pray with you?

We read of a hell that's waiting below
There's where the ungodly and sinner will go.
In a bottomless pit their soul it must dwell
Forever to reap in torments of hell.

When the Spirit has gone to return no more
Then you will cry and knock at the door,
To hear these sad words, O, why weep and knock
Depart from me for I know ye not.

There's coming a time you surely must bow

Oh, sinner, please come and let it be now;
For death's on your trail, Oh why, do you wait,
You may put it off and then be too late.

You're selling your soul for pleasure and pride
You've laughed when the Saints have pleaded and cried,
This may be the time, you never can tell
You may seal your doom for eternity's hell.

—Ervin Staggs.
Sel. by Ida M. Roberts.

SENTENCE SERMONS

Faults in the life breed errors in the brain.—Wiliam Cowper.

A real optimist is contented with his lot even if it is not a lot—Anon.

Never yet did any man repent of having spoken too little, whereas many have been sorry that they have spoken too much.—Arabian Nights.

It is an art to say the right thing at the right time, but far more difficult to leave unsaid the wrong thing at the tempting moment.—The Churchman.

The past cannot be changed; the future is still in your power. — Hugh White.

Do not dwell on unpleasant thoughts of the past, but think optimistic ones regarding the future.

All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith.—Napoleon.

Some people seem to be happily impervious to worry, others seem to develop strength to resist worry

With the habit "worry" kept under control, our lives become worth more to ourselves and to others.

ADULT SUNDAY SCHOOL LESSONS

Oct. 7—An army general is converted to God. II Kings 5:1-26.
Oct. 14—God Reveals Secrets. II Kings 6:1-33.
Oct. 21—Elisha's Promise of Food is fulfilled. II Kings 7:1-20.
Oct. 28—The Kings of Israel and Judah Continue in the Sins of Their Fathers. II Kings 8:1-29.
Nov. 4—Judgment for the Leaders of Israel and Judah. II Kings 9:1-27.
Nov. 11—Jehu Exterminates Baal Worship in Israel. II Kings 10:1-36.
Nov. 18—Thanksgiving Lesson—One Out of Ten Give Thanks to God. Luke 17:11-19.

Nov. 25—God Saves a Son for David. II Kings 11:1-21.
Dec. 2—The Temple of God Repaired. II Kings 12:1-21.
Dec. 9—Death of Elisha the Prophet. II Kings 13:1-25.
Dec. 16—War Between Israel and Judah. II Kings 14:1-29.
Dec. 23—Christmas Lesson — The Birth of the Savior. Luke 2:1-40.
Dec. 30—Israel's Sin Brings Invasion and Conspiracy. II Kings 15:1-38.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 7—Events After Jesus' Death. Matt. 27:51-66.
Oct. 14—Christ the Great Comforter. John 14:1-14.
Oct. 21—Jesus Goes to Heaven. Acts 1:6-14.
Oct. 28—Peter, John, and the Lame Man. Acts 3:1-16.
Nov. 4—Punishment For Lying. Acts 5:1-11.
Nov. 11—Philip and the Ethiopian. Acts 8:26-39.
Nov. 18—Thanksgiving Lesson — Psalms of Praise. Psa. 100 and 117.
Nov. 25—Saul and the Light From Heaven. Acts 9:1-9.
Dec. 2—Peter's Ministry at Lydda and Joppa. Acts 9:32-43.
Dec. 9—From Prison to Prayer Meeting. Acts 12:1-19.
Dec. 16—Paul and Silas Go to Europe. Act 16:9-24.
Dec. 23—Christmas Lesson—Jesus Is Born in Bethlehem. Luke 2:8-20.
Dec. 30—Paul's Sermon at Athens. Acts 17:22-31.

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Lorenz Geo r2 jan52

BIBLE MONITOR

Vol. XXIX October 1, 1951 No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRIST'S SECOND COMING

"If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," John 14:3. Here we have some beautiful words from our Lord and Savior. Perhaps the most comforting part, to His disciples who had learned to love and respect Him now realized that He was going to leave them, was I will come again.

These words should be very comforting to us also. Our Lord, who we would have loved to see and hear, coming again. Is this worth our patient waiting and faithful service? If we do not think this sufficient, how about the next words: "and receive you unto myself." Are we much concerned that we are among the "you?" Yes, the more we meditate upon this thought the more we will search, for what is required of those who would be near Him. We will search for ways to please Him, be ready for Him and how to become heirs and joint-heirs with Him.

The two men in white apparel, at His ascension, told His disciples that this same Jesus shall come again. Acts 1:11. "For the Lord himself shall descend from heaven with a shout," 1 Thess. 4:16. The later apostles must have believed in His second coming or Paul would not have taught it so emphatically. If we do not believe these infallible proofs, what are we waiting for—let us eat, drink and be merry. But if we believe these many witnesses, it behooves us to be up and doing, alert, spiritually active and using our every talent to carry out the Great

Commission.

Feeling that we believe that He is coming, let us think about when He is coming. "The day of the Lord will come as a thief in the night," 2 Pet. 3:10. Oh, we are not certain, it will be unexpected, perhaps when we are least expecting Him. Let us be ready at all times, and not foolish virgins.

"Upon the earth distress of nations," Luke 21:25. Do we have anything like that? Yes, perhaps as they never had before; when the learned, the worldly wise, know not which way to turn or whom to believe. "Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. This gospel of the kingdom shall be preached in all the world" Matt. 24:11-12, 14. Distress of nations, false prophets deceiving many, iniquity abounding, love growing cold and the gospel preached in all the world; are these enough signs to spur us to serve and obey our Creator whole-heartedly? Or are we still led astray by the pleasures and temptations of the world.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is," Mark 13:32-33. Let us not worry about verse 32 but rather put our efforts behind verse 33. How much do we spend watching and praying about the Lord's work?

In what way or manner will He come? "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," Matt. 24:27. There will be no danger that we might miss Him, if we are ready for Him, for it will be no secret thing unto those whom He knows. "They shall see the Son of man coming in the clouds of heaven with power and great glory," verse 30. Our Savior will come in a similar manner in which He left His disciples when He ascended. Just as suddenly and just as miraculously but perhaps with more power. Actually the carrying away of Elijah and the ascension of Christ are wonderful examples of the power and glory of God but His second coming will be of far greater glory and power. "Every eye shall see

Him," Rev. 1:7. This will be a severe punishment for those who He does not take with Him. We cannot realize the anguish of that "wail."

What will be the purpose of His coming? "To receive you unto myself; that where I am, there ye may be also," John 14:3. These were the comforting words to His few faithful chosen apostles. Is this worth a lifetime of service to Him? Is this worth the scorns, ridicules and perhaps even the martyrdom of cruel sinful associates?

"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe," 2 Thess. 1:7-10. He shall come to be glorified by His faithful, and admired by those who believe. If we are not faithful here in this preparation time, would we want to glorify Him? If we do not believe in Him would we want to glorify Him?

But this power and great glory will also be used in another way, He will take vengeance upon those who have not known, served and obeyed Him. Notice it says those "that obey not the Gospel." Are we concerned that we might obey the Gospel, while we have life, time and opportunity and certainly we must know the Gospel before we will be able to obey it. My the contrast, those whom He does know "shall be punished with everlasting destruction from the presence of the Lord" while the faithful shall always be in His presence, in a happy state, praising and glorifying Him.

The parable tells us "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath, and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth," Matt. 25:29-30. Actually this is true justice for why should He reward anyone who was no profit to

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Him. Think of the talents He has given us, the blessings in life, the opportunities to praise and serve Him throughout a lifetime; what will our answer be?

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. Lest coming suddenly he find you sleeping, and what I say unto you I say unto all, watch," Mark 13:32-33, 36-37. Are we at ease in Zion, spiritually sleeping, or are we up and doing; always about our Father's business, lest that time come upon us unawares and not prepared?

STEWARDSHIP

Wm. N. Kinsley

Luke 16:2-3, "Give an account of thy stewardship, for thou mayest be no longer steward. Then the steward said within himself, what shall I do?" Luke 12:42, "And the Lord said, who then is that faithful, and wise steward?" A steward is one that takes care of things that which belongs to someone else. A person entrusted with the management of affairs belonging to another. The head servant of a household. One to administer the doctrine, and its ordinances. One with responsibility. A faithful steward is one who discharges of their duties. Stewardship. The office of a steward.

I Peter 4:10-11, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man

speak, let him speak as the oracles of God; if any man minster, let him do it as of the ability which God giveth: That God in all things may be glorified through Jesus Christ."

James 2:8, 6, "If ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well." "Do not rich men oppress you, and draw you before the judgment seat? Ye have despised the poor. Are ye not then partial in yourselves, and are become judges of evil thoughts? If ye have respect of persons, ye commit sin. Behold the judge standeth before the door. Your gold and silver is corrupted. Ye have heaped treasure together for the last days. Behold, the labourers who have reaped down your fields, which you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabbath.

Luke 16:1-2, "There was a certain rich man, which had a steward; And the same was accused unto him that he had wasted his goods. And he called him, and said unto him, how is it that I hear this of thee? Give an account of thy stewardship; For thou mayest be no longer steward." For my lord taketh away from me the stewardship. What shall I do? I am resolved what to do, when I am put out of the stewardship. He that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man? Who shall give you that which is your own?" Luke 16:11-13. No servant can serve two masters. Ye cannot serve God and mammon.

Luke 12:42-43, 47-48, "And the Lord said, who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few

stripes. For unto whomsoever much is given, of him shall be much required."

The earth and the fullness thereof is the Lord's. Psa. 50:10, "For every beast of the forest is mine, and the cattle upon a thousand hills." We are only permitted to use them. We do not own anything, but all belongs to the Lord. We only have these temporal or earthly things in our possession as stewards to use, or misuse. We are held accountable with all we have been blessed with. I Cor. 6:19-20, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

I Cor. 7:22-24, "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; Be not ye the servants of men. Let every man, wherein he is called, therein abide with God." They that use this world's goods and not abusing it. For the fashion of this world passeth away.

Acts 2:44-45, "All that believed were together, and had all things common; and sold their possesions and goods, and parted them to all men, as every man had need." Acts 4:34-35, "Neither was there any among them that lacked: For as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Why should we be selfish in the things that God has entrusted in our care, or blessed us with. We read about the history of the early christians' church how they cooperated, and were willing to distribute.

Acts 9:4-6, (Paul's conversion), "Saul, Saul, why persecutest thou me? And (Saul) said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest . . . Lord what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." So it needs be we must harken to the Lord, if we expect salvation.

Paul became a servant of the Lord. He calls himself a prisoner of the Lord. A prisoner has limited liberties.

Ephes. 4:1, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation we are called." Philemon 1-1, "Paul a prisoner of Jesus Christ." Philemon 1:8, "Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ." For it is God which worketh in you both to will and to do of his good pleasure. As ye have therefore received Christ Jesus the Lord, so walk ye in him." So we are no more our own.

Matt. 6:19-21, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven. For where your treasure is, there will your heart be also." Col. 3:4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." For ye serve the Lord Christ.

Eph. 1:5, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." V. 7,, "In whom we have redemption through his blood, the forgiveness of sins, according to the richness of his grace." V. 12, "That we should be to the praise of his glory, who first trusted in Christ, in whom . . . . also after that ye believed, ye were sealed with that Holy Spirit of promise." V. 18, "The eyes of your understanding being enlightened." 2:1, "you hath he quickened, who were dead in trespasses and sin." 2:12, "Ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus . . . are made nigh by the blood of Christ."

Rom. 6:4, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Col. 4:1, "Masters, or (stewards) give unto your servants that which is just and equal; Knowing that ye also have a master (or Lord) in heaven." Who then is the wise steward? Luke 16:10, "He that is faithful in that which is least is faithful also in much!

And he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If ye have not been faithful in that which is another man's, who shall give you that which is your own?"

Jesus in this 16th chapter of Luke represents a certain rich man in this world's goods and having a steward or manager, as a representative to take care of his goods. This is a parable he set forth. For He said only by parable did He teach, to the multitudes. This unjust steward wasted this rich man's goods. When the unjust steward was aware he was loosing the stewardship he acted wisely, or rather (shrewdly). He divided some of this goods to his friends so they would share with him, when he lost his position as steward. This was what he resolved to do. For the children of this world are wiser (shrewder) in their generation than the children of his people, representing his chosen people, for many were not wide awake to grasp the opportunity of salvation, when he came to his own, and his own received him not, but as many as received him to them gave he power to become the sons of God, even to them that believed on his name.

Matt. 25:21, "His Lord said unto him, well done, thou good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." This also applies to the kingdom of God, the kingdom Jesus established on earth. If we would act wisely or shrewdly we would accept the offered terms of salvation, which is far superior of all that Satan has to offer, and all the sinful pleasures that is in the world.

Col. 3:1-4, "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. When Christ, who is our life, shall appear, then ye shall appear with him in glory." V. 16, "Let the word of Christ dwell in you richly in all wisdom." Let the peace of God rule in your hearts, to the which also ye

are called in one body, and be ye thankful. Where is our greatest interest of our life? Our hearts desires? Is it of accumulation of this worlds goods? earthly wealth or possessions, or ball games, golfing or all kinds of games or picture shows, etc., or is it in the service of our Lord Jesus?

Matt. 16:26 also Mark 8:36, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" James 4:14, "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Heb. 9:27, "It is appointed unto men once to die, but after this the judgment." Acts 17-31, "He hath appointed a day in which he will judge the world in righteousness by that man (Jesus Christ) whom he hath ordained; Whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Rom. 14:7-8, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore, or die, we are the Lord's." For we shall all stand before the judgment seat of Christ. So then everyone of us shall give an account of himself to God. We all will have to give an accounting of our stewardship, when we in judgment stand, that we must account to thee. And the judge shall question us, what shall our answer be? We are all stewards to God. Whether we be: just or unjust, righteous or unrighteous, faithful or unfaithful, stewards.

Hymn

Do we in all we sell or buy,
Integrity maintain,
And knowing God is always nigh
Unrighteous gain renounce,
Come let us search our ways and see:
Have they been just and right?
Is the great rule of equity
Our practice and our delight.

Hartville, Ohio.

NEWS ITEMS

COMMUNION DATES

Plevna, Ind.	Oct. 6
Goshen, Ind.	Oct. 6
Walnut Grove, Md.	Oct. 7
Mechanicsburg, Pa.	Oct. 13
Waynesboro, Pa.	Oct. 14
Berean, Va.	Oct. 20
N. Lancaster Co., Pa.	Oct. 21

Englewood, Ohio.....Oct. 27
Orion, Ohio.....Oct. 27
Bethel, Pa.....Nov. 4

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Perhaps all do not know that the following helps, to understand the Holy Bible and carry out the Faith as understood by the Dunkard Brethren Church, are available to anyone. Your Editor and the various Boards, to which they pertain, have these itmes on hand:

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It is appreciated if you will send the required Postage, for what you order, but this is not required.

PIONEER, OHIO

This article should have been mentioned long ago but through sickness was over-looked. The Pleasant Ridge church held a choice for a Minister and the lot fell on Bro. Harley Flory; also for the following three deacons: George Throne, Claude Flory and Clifford St. John. We should all earnestly pray for these young Brethren, that they may be faithful and do their work well; so the Church may prosper and be the means of saving many a soul.

Our Harvest meeting was held the second day of September. It was well attended with 133 for Sunday school. Bro. Elzie Weimer was the main speaker for Sunday school and with the three adjoining ministers from Goshen and West Fulton; we had many good things to remember. These experiences should help us on our heavenward way, that we might live closer to our profession and that we might be a bright and shining light to the world.

May we also pray for the success of our revival meeting, in the forepart of November which will be conducted by Bro. Henry Besse. May we pray for the evangelist.

H. A. Throne, Cor.

SPECIAL ISSUES

We would appreciate material for special issues such as Thanksgiving, Christmas, New Year, etc., at least four weeks before these issues should be out.

—Editor.

OAKLAND, MD.

The Swallow Falls congregation met in council preparatory to our Lovefeast, Aug. 18th. Bro. Ammon Keller opened the meeting by read-

ing from Rom. 10 and prayer. Our presiding Elder Ray S. Shank then took charge of the meeting.

The visiting brethren gave their annual report, which was very encouraging. Bro. Shank gave some fitting remarks and admonitions. He also gave a report on the selective service for the benefit of our young brethren. Preparations for the Lovefeast and Harvest meeting were made. The treasurer's report was given and accepted. A collection was taken which amounted to $15.10. Meeting was closed with prayer and hymn.

On August 16 Bro. Ammon Keller of Lebanon, Pa., came to labor with us in a revival meeting. We surely feel that it was a revival for the Master's cause. Bro. Keller did not shun to proclaim the whole gospel.

August 16 and 17 services were at the Union church at Gortner, about 15 miles from the Swallow Falls Dunkard church. The meetings were well attended and the desire was expressed that we come back again.

From August 18 through to August 26, Bro. Keller preached ten messages at the Swallow Falls church. Although we would like to have had more folks with us in the services, we cannot complain as the meetings were well attended. Some nights the church was almost filled. We were made to rejoice that three young people requested baptism and one asked to be reinstated.

Saturday, August 25, we met at 2 p. m. for services by singing hymn 602. Bro. Z. L. Mellott read the opening scripture and led in prayer. Bro. Ray Shank spoke from Eph. 4. Bro. Joshua Rice of Mountain Dale, Md., followed with the examination sermon. Several hymns were sung while the Swallow Falls congregation withdrew to the basement to accept the pentinent one back into the number. Meeting was then closed with open prayer.

During intermission baptism was administered.

In the evening 28 brethren and 27 sisters surrounded the Lord's tables with Bro. Ammon Keller officiating. Ministering brethren present were Ammon Keller, Ray Shank, Joshua Rice, George Dorsey, Z. L. Mellott, Earl Strayer and Homer Mellott.

Sunday morning at 10 o'clock we met again for our annual all-day meeting with 98 in Sunday school. The various ministers filled the time in the morning and afternoon with many good thoughts from God's word. Both the noon and evening meals were served in the basement.

In the evening we again met for the final service of another revival when Bro. Keller spoke on "Building The Ark." He brought to our minds very forcibly the kind of ark we should be building for the saving of our own souls and that of our families. Most certainly we are building—is it founded on God's word and patterned after His example, or are we leaning to our own way, trusting in the human arm, and building on the sand?

While Bro. Keller was here, 15 of us visited the three convalescent homes in this locality where we sang, had scripture reading, and worship at each one. We have been visiting these homes and singing as circumstances permit for the past several months. Our efforts seem to be deeply appreciated, both by the inmates and those in charge of the homes. Truly the harvest is

plenteous, but the laborers are few. We thank God for his blessings and solicit the prayers of the faithful everywhere for the saving of more souls.

Ruth M. Snyder, Cor.

NEWBERG, ORE.

The Newberg Dunkard Brethren met in regular council Sept. 9th at 2 p. m. with Elder Galen Harlacher in charge. Elder E. L. Withers opened the services by reading Psa. 111 and leading in prayer.

The District meeting of the 4th District is to convene here at Newberg, beginning Oct. 3, so we elected our delegates as followers: Bro. O. L. Withers, Bro. W. E. Myers and Sister Mollie Harlacher. The alternates are Sister Alice Litfin and Bro. Galen Litfin.

It was decided to see what it would cost to gravel the back yard of the church for a parking lot. The trustees to do this work. Other arrangements for the meeting were decided upon.

We hope many of the Brethren and Sisters of the other churches can come and enjoy the meetings with us. We have room for all who can come. May the Lord bless and keep us all.

Mollie Harlacher, Cor.

ENGLEWOOD, OHIO

Brother and sister Dale Jamison of Quinter, Kans., came Aug. 19, and started our series of meetings. We also held our harvest meeting in the afternoon. We were much pleased to have so many with us from other districts. The visiting ministers were: Bro. Melvin Roesch, Bro. Edward Johnson, Bro. Joseph Flora and Bro. Vern Hostetler. We welcome all back at any time.

Bro. and sister Jamison was with us and held a two weeks meeting. Bro. Jamison certainly gave us good gospel sermons, which has been of much good for all, which will give us more strength to press onward in the work of the Lord. Each message seemed to grow better night after night. I will name a few of the most out standing subjects: "Our Thought Life," "Our Conduct and Walk in Life," "The Changeless Christ," "What Think Ye of Christ," "No Room for Christ." He brought out many things to bring us nearer to Christ. Then the last sermon was "Heaven and How to Get There." Heaven, we cannot comprehend the glories of heaven, and this is all being prepared for those who follow and obey Christ, and have their sins washed away in His blood. May we all strive harder and make sure that our name is written in the Lamb's Book of Life.

May the Lord richly bless our brother for the efforts he has put forth, and strengthen him that he may continue to warn people to flee from the wrath to come.

The Lord willing, we will hold our Lovefeast on Oct. 27th, beginning at 10 a. m. We extend a hearty invitation to all who can come and worship with us at this time.

Ivene Diehl, Cor.

You find yourself refreshed by the presence of cheerful people; why not make an earnest effort to confer that pleasure on others?

FOXE'S BOOK OF CHRISTIANS MARTYRS

(Chapt. IX cont'd.)

Persecutons by the Arian Vandals, A. D. 429

A barbarous people called Vandals crossed over from Spain to the north coast of Africa, and under their great leader, Genseric, defeated the Roman army and conquered the whole country. As the Vandals were Arians they abused the Christians wherever they found them, laying waste all the cities they passed through, and inflicting such havoc and ruin upon every object of beauty and value, that the name of Vandal has ever since been a proverb for ruthless destruction.

They even burned the fields of grain so that as many of the people as escaped the sword might perish by famine. They plundered the churches, and murdered the bishops and ministers in many cruel ways. In particular, they poured rancid and filthy oil and liquids down the throats of some till they were suffocated. Others they martyred by stretching their limbs with cords till the veins and sinews burst. They compelled the chief men among their prisoners to carry their baggage; and if they did not travel fast enough, they pricked them on with sharp goads, so that several died under the burdens. Old men found no mercy, and even innocent babes felt the rage of their barbarity. Stately buildings were destroyed; and all the principal churches in Carthage were used for their barbarous worship. When a town held out against them, they brought great numbers of Christians and slew them, leaving their bodies under the walls, so that the beseiged might be forced to surrender on account of the pestilence.

When the Vandals took the city of Carthage, they put the bishop, with many Christians, into a leaky ship, and committed it to the mercy of the waves, thinking that they must all perish; but the vessel arrived safe at another port. Several Christians were beaten, scourged, and banished to the desert, where it pleased God to make the the means of converting many of the Moors to Christianity; but this

coming to the knowledge of Genseric, he sent orders that they and their converts should be tied by the feet to chariots, and dragged till they were dashed to pieces.

The Bishop of Urice and Other Are Slain

The bishop of Urice was burned; and the bishop of Habensa was banished, for refusing to deliver up the sacred books. A whole congregation which had assembled together in a church together with the minister who was preaching to them were murdered by the Vandals, who broke in without warning.

Archinimus, a devout Christian, was brought before Genseric himself for trial. The king finding him firm in his faith, ordered him to be beheaded. He, however, privately said to the executioner, "If the prisoner is courageous, and willing to die, strike not for I do not intend that he shall have the honor of being deemed a martyr." The executioner, finding Archinimus happy in the thought of dying for the sake of Christ, brought him back to prison again, from which he was soon after missing, and never heard of more, being, is was said by some, privately murdered by the king's order.

Five Thousand Christians Banished

Eugenius, bishop of Carthage, was eminent for his learning and piety, which brought upon him the hatred of the Arians. They took great pains to stir up the anger of the king against him and others of the orthodox Christians. Consequently, Genseric banished more than five thousand persons to a desert in the south, where many of them perished. He also wrote a letter to Eugenius, in which he commanded that he should send out an order to all the churches in Africa, calling the orthodox bishops to meet at Carthage for the purpose of disputing with the Arians. Knowing they would not have a fair hearing, the bishop sent a petition to the king asking that the dispute might not take place, unless representatives from churches in Europe and Asia could be present. But the king paid no heed to this reasonable request; and even banished several of the most learned orthodox pre-

lates before the council took place, so that the Arians might have the advantage.

At the appointed time for the council, the orthodox clergy chose ten of their number to act in the name of the rest. On the other side Cyrilla, an Arian, took the title of patriarch upon the occasion, and was seated on a magnificent throne. The Arian prelates were allowed to sit near him, but the orthodox bishops were obliged to stand. After much disorder the orthodox party was refused all privileges, its churches were shut up, and the revenues confiscated. Then the clergy themselves were compelled to leave Carthage.

HISTORY BEHIND "KING JAMES VERSION"

(As applied on the Word "Baptism" particularily)

Respecting immersion, I remark that the lawfullness of the mode of immersion was never denied in the first ages of the church. It is only in its present age that some persons have the boldness or blindness to deny immersion, and contend for pouring and sprinkling in its stead. Baptism is a Greek word, and was not translated into English, by the seventy (King James') translators of the common English version of the Scriptures. So that touching the institution we have not the English of this word in the King James translation. The writer in the Encyclopedia gives the meaning of the word: "The word is formed from the Greek baptizo or bapto, to dip or wash." "A linguist determines himself by his own knowledge of the Greek language, and an illiterate man from the best evidence he can obtain from the testimony of others, whom, by their education, he is obliged to trust. To the latter it is sufficient to observe, that the word is confessedly Greek; that native Greeks must understand their own language better than foreigners, and that they have always understood the word baptism, to signify dipping: and therefore from their first embracing christianity to this day, they have always baptized, and do yet baptize by immersion. This is an authority for the meaning of the word baptize, infinitely preferable to that of other European Lexico-

graphers; so a man, who is obliged to trust human testimony, and who baptizes, by immersion because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case, the Greeks are unexceptionable guides, and their practice is in this instance, the safe ground of action."

It was a long time a mystery to me, why the translators did not render the Greek word baptizo, into English; but from the history of the translation we learn why it was that they did not do so. From history we learn that John Wickliffe, who was born 1324 and died 1284, was the first man that translated the New Testament into the English language; and William Tyndal gave the second English translation. Tyndal translated, as Wickliffe before him, from the vulgate Latin, and not from the Greek. Peter Waldus, A. D. 1160, attempted a translation of the four Gospels into the French language. Martin Luther gave a translation of the Bible in the German. Olivetan translated into the French, and Beza, the friend and companion of Calvin, rendered the New Testament into Latin. The reigning clergy uniformly opposed these translations. The cause is obvious, for we are informed that the first reformers attempted to give a translation of the Scriptures in the vulgar tongue of the people whom they labored to reform. And it is a fact worthy of some attention that Wickliffe was condemned as a heretic and after his death, the orthodox dug up his bones and burned them. William Tyndal, too, was condemned to death and executed as a heretic. "So great was the opposition of the bishops against Wickliffe and Tyndal's English translation of the New Testament that they even bought up and burned all they could meet with. However, Tyndal's translations were reprinted abroad and sent over to merchants in London, who dispensed the copies privately among their acquaintances and friends." So that the Reformers still had access to Tyndal's translation. See Neal, Vol. 1, p. 68.

Now in order to bring about a reconciliation among the people, the King promised them an acceptable translation of the Scriptures. How

did he proceed with this work? Why, he forbade the translation of such words as may be supposed was the cause of the clergy opposing the first English translations. He therefore gave rules to the translators, to be carefully observed by them in making their translation. I will instert, for the information of such readers as have not had the opportunity of knowing, the history of the common English version of the Scriptures, in this place those rules, with extracts, accompanied with appropriate remarks.

From the "Witness" for June, 1809

King James Instructions to the translators (of the authorized version) of the Bible, with extracts and remarks.

"The following copy of instructions, with the extracts, is taken from Lewis' History of the English translations of the Bible. They are here inserted, not to introduce the controversy about baptism, but to show (what is little know) that King James actually forbade the translators of our Bible, to translate the words baptism, and baptize (along with many others) and that these words accordingly are not translated by them (but just copied). If any of our readers should have any doubt of the correctness of the extracts made, we refer them to the above, that they may read for themselves."

"For the better ordering of the proceedings of the translators, his Majesty recommended the following rules to them, to be very carefully observed:

1. The ordinary Bible, read in the Church, commonly called the Bishop's Bible, to be followed and as little altered as the original will permit.

2. The names of the prophets and the holy writers with the other names in the text, to be retained, as near as may be, according as they are vulgarly used.

3. The old ecclesiastical words to be kept; as the word church is not to be translated congregation, etc.

4. When any word hath divers significations, that to be kept which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.

5. The division of the chapters to be altered, either not at all, or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocation, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another.

8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinks good, all to meet together to confer upon what they have done, and agree for their part what shall stand.

9. As any one company hath despatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously: for his Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned person in the land for his judgment in such place.

12. Letters to be sent from every bishop to the rest of the clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues, have taken pains in that kind, to send their particular observation to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the King's letter to the Archbishop.

13. The directors in each company to be the deans of Westminster and Chester, and the King's professors in Hebrew and Greek in the two universities.

A copy of these orders or instructions being sent to Mr. Lively, at Cambridge, and other copies to Dr. Harding, the king's reader of Hebrew at Oxford, and Dr.

Andrews, dean of Westminister; it seems as if some other doubts arising concerning them, application was made by the vice-chancellor to the bishop of London for the resolution of them. To which his Lordship replied, that, "to be sure, if he had not signified so much to them already, it was his Majesty's pleasure that, besides the learned persons employed with them for the Hebrew and Greek, there should by three or four of the most eminent and grave divines of their university, assigned by the vice chancellor, upon conference with the rest of the heads, to be the overseers of the translations, as well Hebrew and Greek, for the better observation of the rules appointed by his highness, and especially concerning the third and fourth rule; and that when they had agreed upon the persons for this purpose, he prayed them to send him word thereof."

The author from whom the above is extracted, says that the translators, in their preface to the reader affixed to their translation, declare as follows: "They had," they said, "on the one side avoided the scrupulosity of the Puritans, who left the old ecclesiastical words and betook them to others, as when they put washing for baptism, and congregation for church: and on the other hand had shunned the obscurity of the papists, in their Azymes, Tunike, Rational, Holocausts, Prepuce, Pasche and a number of such like, whereof their late translation (at Doway and Rhemes) was full, and that on purpose to darken the sense that since they must never translate the Bible, yet, by the language thereof, it might be kept from being understood."

The same author says, of this translation the learned Mr. Matthew Poole has given the following character. "In this royal version," says he, "occur a good many specimens of great learning and skill in the original tongues, and of an acumen and judgment more than common. By others it has been censured as too literal, or following the original Hebrew and Greek too closely and exactly, and leaving too many of the words in the original, untranslated, which makes it not so intelligible to the mere English reader. This last was perhaps in

some measure owing to the kings instructions, the third of which was, that the old ecclesiastical words should be kept. However it may be, we see many of the words in the original, retained as: Hosannah, Hallelujah, Raka, Amen, Mammon, Manna, Maranatha, Phylactery, ect., for which no reason can be given but that they are left untranslated in the vulgar Latin.

This author further declares, "that Nary, in his preface to the Bible, printed in 1749, remarks: there were certain words in the scripture which use and custom had in a manner consecrated as: Sabbath, Rabbi, Baptize, Scandalize, Synagogue, etc., which; he said, he had every where retained, though they were neither Latin or English, but Hebrew and Greek, because they are as well understood, even by men of the meanest capacity, as if they had been in English." Speaking of Wickliffe's translation, he adds, "In Dr. Wickliffe's translation of the Bible, we may observe that those words of the original which have since been termed sacred words, were not always thus superstitiously regarded: thus, for instance, Matt. 3:6, is rendered "weren waschen" instead of were baptized, though, for the most part, they were here left untranslated, or are not rendered into English so frequently as they are into the Anglo Saxonic translation." From the above instructions given by King James to the translators, and the subjoined extracts, the following observations are obvious, and are submitted to the consideration of the disciples of Jesus Christ.

1. It is evident from rule third of the King's instructions to the translators, that he forbade them to translate the ecclesiastical words, and in rule fourth he commands, that when any word hath divers significations, they should retain that in their translation which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

From the first extract subjoined to the above instructions of the King, it appears that his Majesty was careful that his instructions should be observed by the translators, and especially the third and fourth rules.

"It was his majesty's pleasure, that besides the learned persons employed with them for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of their University assigned by the vice-chancellors, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the rules appointed by his highness, and especially concerning the third and fourth rules." In the second extract, the translators in their preface to the reader, declared that they had observed at least his Majesty's third rule respecting the old ecclesiastical words; they say, they had," on the one side avoided the scrupulosity of the Puritans, who left the old ecclesiastical words and betook them to others, as when they put washing for baptism, etc." In the third extract, though highly commended (and we believe justly) by Mr. Poole, their translations were censured by some others. The grounds of this censure are, that their translation was "too literal," or following the original Hebrew and Greek too closely and exactly, and leaving too many of the words in the original, untranslated, which makes it not so intelligible to a mere English reader,

It is said by the author from whom the instructions and extracts were taken, that "this was perhaps in some measure owing to the King's instructions, the third of which was, that the old ecclesiastical words should be kept." He adds, that "however it may be, we see many of the words in the original retained, as Hosanna, etc., for which no reason can be given but that they are left untranslated in the vulgar Latin." This author also informs us that Nary, in his preface to the Bible, printed in 1719, says, that "he had every where retained these consecrated words, though they were neither Latin, nor English, but Hebrew and Greek." And he adds in the last extract that Dr. Wickliffe, in his translation, though he has in Matt. 3:6, rendered the word baptized by washed, yet these words termed sacred words, are for the most part left untranslated into English as in the Anglo-Saxonic

translation.

(To be continued)

Sel. from Nead's Theological Works.

This article is rather difficult to undersand but we feel, those who are actually studying the Bible, may receive much good from it, and may not have the immediate opportunity to get it from material at hand.

Your comment on this type of article will determine whether we attempt to select other articles of this nature.

—Editor.

JUST HAVE FAITH

Tho our lives seem dull and cheerless,
Be the weather cold and gray;
We can always find some comfort
If we've only faith to pray.

For God is in Heaven,
Ever ready to bestow,
Loving-kindness and forgiveness,
On His children here below.

If we only will cheerfully
Help our brother with his load;
It will lighten many heartaches
As we walk life's winding road.

If you find some one has fallen,
Do not spurn, but give him aid:
Tell him of the Master's promise
Speak God's mesage unafraid!

Sel. Mrs. G. A. Eby,
Wauseon, Ohio.

SUPPOSE

If all that we say
In a single day
With never a word left out;
Were printed each night
In clear black and white
'Twould prove queer reading, no doubt.

And then just suppose
Ere one's eyes could close,
He must read the whole record through.
Then wouldn't one sigh
And wouldn't he try
A great deal less talking to do?

And I more than half think
That many a kink
Would be smothered out in life's tangled thread,
If one-half we say
In a single day
Were forever left unsaid.

Sel. by Mrs. G. A. Eby,
Wauseon, Ohio.

A LITTLE PARABLE

I made the cross myself, whose weight
Was later laid on me.
This though is torture as I toil
Up life's steep Calvary.
To think mine own hands drove the nails!
I sung a merry song.
And chose the heaviest wood I had
To build it firm and strong.
If I had guessed—if I had dreamed
Its weight was meant for me,
I should have made a lighter cross
To bear up Calvary.

—Anne Aldrich.
Sel. by Ruth Wilson.

FAITH

No wisdom, and you perish,
No ideal, and you're lost;
Your heart must ever cherish
Some faith at any cost.

Some hope, some dream to cling to
Some rainbow in the sky,
Some melody to sing to,
Some service that is high.

THREE GATES

If you are tempted to reveal
A tale to you someone has told,
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First "Is it true?"
Then, "It is needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through the gateways three
Then you may tell the tale, nor fear
What the result of speech may be.

Sel. by Ruth Wilson.

SENTENCE SERMONS

Duty and today are ours; results and futurity belong to God.—Greeley.

True christians love their Bible and its author above all else.

Faith affirms many things about which the senses are silent, but nothing which they deny.—Pascal.

I can forgive much in that fellow-mortal who would rather have the hate of the whole he-world that the contempt of his wife; who would rather call anger to the eyes of a King than fear to the face of a child.

A bouquet of flowers is beautiful to look upon in the hospital and the room of the sick, yet they soon wither and are gone, but a small gift to help pay the hospital expenses and doctor bills will not be forgotten but will be long remembered by the patient. God loves a cheerful giver, and a friend in need is a friend indeed.

An old lady who was never known to speak an unkind word of any one was exhorting her grandchildren when one of them said, "But, grandma, you could never say a good word about the devil." The old lady thought a minute and replied: "If we were only half as industrious as he, it would be well for us."

Do you know the great majority of people in Ohio are trying to make good works their passport into heaven? And, of course, what we have in Ohio is just a sample of what we have all over our nation.

Good works is fine but it

is only our daily duty and will not go far enough to merit any forgiveness. God says our own righteousness is as filthy rags in His sight, Isa. 64:6. "Without the shedding of blood there is no remission of sins," Heb. 9:22. Jesus said, "Except a man be born again he cannot see the Kingdom of God."

Huge promises were made to Abraham. Most significant was, "I will bless thee, and make thee a blessing." He was helped, in order to become a helper. Not all who are benefited pass on their benefits. This is one of the surest signs of success. Not what we possess but what we share measures our greatness. If a man has done good all his life—helped others to be their best selves; embodied the noblest standards; stood by friends in need; quickened kindlier impulses in his fellows; been a finger-board pointing to God—then he is following in the train of Abraham, "the friend of God." Then he too, regardless of color, race, or culture is a child of Abraham. And God will say to such a man or woman, as he said to Abraham: "I am thy shield, and thy exceeding great reward."

A good conscience is a soft pillow.—German Proverb.

For what must be I calmly wait, and trust the path I cannot see—that God is good sufficeth me.—Whittier.

Friendship is a golden chain that binds true hearts together; true friendship will stand the strain of every kind of weather.

Self mastery is seeing wealth without coveting, seeing happiness without envying, seeing rejoicing without sneering, seeing honor without being cynical, being insulted without retaliating, being ignored withou worrying.

Don't begrudge the fact that you are growing old, just think of the many people who are denied the opportunity.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor His seed begging bread. —Psa. 37:25.

BIBLE MONITOR

Vol. XXIX October 15, 1951 No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OCCUPY TILL I COME

This brief commandment should be easily understood by everyone but it embodies so much that perhaps is not understood by everyone. We shall direct our minds with a few remarks from the thought of just, doing something until He comes, rather that what it means to Occupy. The latter is a big subject, yes perhaps a lifetime of meditation and labor of service.

Everyone realizes that "Occupy" requires doing something. In this case it requires doing something for our Lord and Saviour, in a way that is pleasing to Him. No doubt each of us, who have reached the age of accountability, want to be "Occupying when He comes." Perhaps we have never thought of it in the light, that we are to Occupy till he comes. Since we know not when He is coming, it behooves us to Occupy till He comes and then we certinly will be occupying when He comes.

This is even good advice in our natural life. We all want to do as good as we know when the Boss or the Landlord is around. Sometimes we do not know when he is around. Are we satisfied to labor "With eyeservice, as men pleasers?" Such service never brings confidence and hope but only fear lest our service is not satisfactory. Perhaps our Boss or Landlord does not know what we are doing when he is not in sight by Our Lord and Savior definitely knows, what we are doing and He does not forget it either.

Watch, "Lest coming suddenly he find you sleeping," Mark 13:36. This is serious and many times fatal in the

natural life but very vital in a spiritual way. If we are Occupying we are not apt to be sleeping, we are not apt to be wandering around in sin. If we Occupy as good as we know, we will be glad when He comes, we will be ready, we will be abiding in Him and will long for His return.

"Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them," Luke 12-37. "Seeing them that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God," II Pet. 3:11-12. Do we so occupy, from day to day, that our anxiety for His return in growing and we long for that blessed time? To properly "occupy till He comes" definitely requires holy conversation and godliness. If we are looking for that time, we will be preparing to meet Him when He comes.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure," 1 Jno. 3:2-3. Purifieth himself, to what extent? Even as He is pure.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupisence, and covetousness, which is idolitary: For which things' sake the wrath of God cometh on the children of disobedience," Col. 2:11-13. Are we looking for the wrath of God or are we looking for the wrath of God or are we looking to be like Him and to see Him as He really is, in power and great glory?

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ,"

Titus 2:11-13. The grace of God hath appeared teaching us, how many are willing to be taught? How many are opening their cold hearts and accepting His teachings? Has anyone ever asked you "Why how do you spend your time: you do not attend the lodge or any other clubs, you do not attend the theater, just look at all the entertainments that are going on—ballgames, fairs, circuses, and yet you say you do not go to any of these; why I do not see how you pass the time? As we meditate upon the items mentioned in the several scriptures we have quoted: is there anything to do? My how far short I am of doing from day to day as He said? How am I ever going to get ready until He comes? O Lord Jesus, open my eyes, enlighten my understanding, direct my talents in the way Thou would have me use them and forgive my short-comings, Amen.

"Wherefore comfort one another with these words," 1 Thess. 4:18.

If what shone afar so grand
Turns to nothing in they hand,
On again—the virtue lies
In the struggle, not the prize.

WELLS WITHOUT WATER

Paul R. Myers

Everyone enjoys a cool, refreshing drink from a deep well. It is the most satisfying liquid a person can take to quench a natural thirst. On a hot, sultry day, when laboring hard and the sweat begins to flow, to partake of cool refreshing water from a spring or well, is very satisfying.

Water is as important in maintaining life as food. We need it to sustain our bodies. From it we receive not only a refreshing, but minerals and chemicals needful to life. Therefore, we conclude that water is essential to life.

God's Word has much to say about water and its use in many ways. I wish to refer to two passages regard- water. Matt. 10:42, "And whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Here we are taught that the poorest of poor can give as simple a gift as a cup of cold water

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and shall receive a reward for giving it.

In the forepart of the fourth chapter of John, Jesus uses the occasion of water at Jacob's well to teach the Samaritan woman His mission on earth. The soul-satisfying Spiritual water, which He will abundantly supply to all who are Spiritually thirsty and ask for, issues from a well or source that never runs dry.

Our natural water comes from God. He gives it to us in the form of rain, snow, sleet, etc. It falls to the earth and there it is retained. We get it from the earth in one of two principal ways. These two ways are from springs or wells. Springs are issues of water that appear on or close to the surface of the earth. Wells are sources of water deeper in the earth. Frequently, springs run dry a portion of the year. As a rule, a deep well is a reliable source of fresh water the year round.

In buying a home or purchasing a lot with the intentions of building a home, the well, or prospects for one, is an important item. So much for natural water.

Referring back to the woman at Jacob's well, Jesus told her of a water that would forever quench her thirst. John 4:14, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlast-life." This is the Water of Life. It is needful and essential to our Spiritual life.

Just as the natural water comes from God, so does the Spiritual. We get it through Christ. We get it by studying God's Word. We get it through prayer. We get it

by obeying His Commandments. We get it from a Spirit-filled sermon. We get it whenever we are receptive to things eternal. The source is constant and never runs dry.

It is like a natural well, in that it is deep. The farther we go into it, the more we get from it.

In the heat of the day, so to speak, when Satan is out seeking and devouring, we can be refreshed and revitalized by going to the perpetual Fountain and drinking of this Spiritual Water. It gives us strength to overcome. It gives us strength to go forward in the work of the Master.

Referring to my subject, "Wells Without Water," I wish to bring to your minds how during the early pioneer days when our forefathers crossed this great continent, in search of gold and new lands, one of their greatest hazards was the lack of water. Many humans and animals died making the great westward journey, because of the need of water, which many times was not available.

History records how mirages attracted them. Far out on the horizon, what appeared to be a body of water, later developed into a disappoitment. Each time farther out appeared what they thought and hoped would be water, only, upon arriving there, proved to be another and sadder disappointment. On many went until death overtook them.

We are living in a day of many spiritual mirages. False teachers are proclaiming doctrines of men rather than doctrines of God. They are teaching contrary to, and many times against the true word of God. They are declaring the essential Word as non-essential. They are attempting to instill within human hearts the thought that God is so merciful that He will not punish. They declare there is no Hell. They teach that there is no need or reason to live "separated from the world." Truly, following such mirages will only lead to disappointment and eventually becoming lost, spiritually.

We read in 2 Peter 2:17, that such teachers are false teachers and false teachers are wells without water. They have nothing to offer more according, than a dry well. Compare the thought of being very thirsty and

coming upon a well, pump and all, but without water, with one that can give a refreshing drink. The first offers disappointment, increases the anguish and causes us to grow weaker. The second supplies that which we need. We leave the first, with death facing us, the second, with renewed life. Following the teachings of men leads to death. Following the true teachings of Christ leads to life everlasting.

The lesson to be gained from Peter's teaching is very simple, and easily understood. Depending on false teaching to save us will be a disappointing mirage. It will only end in being eternally lost. We will never come to a satisfying well. Our Spiritual Thirst will never be quenched. Obeying the Word of God, following true Bible teaching will lead to salvation, to Eternal Life. The first will be empty of everything except disappointment and torture. The second will be soul-satisfying.

When you consider making a church your church home, test the well. Does the church of your choice have a well containing Spiritual Water, or might it be dry? Some wells become stagnant, gradually less satisfying, eventually offer nothing worthwhile.

Let each individual member strive to be a well of living water. Then the church will be an overflowing source of that water, causing a flood that will wash away the sins of those that want salvation, will be a means of quenching their Spiritual thirst and more fully serve Her purpose here in the World.

Box 177, Greentown, O.

GOD'S WORD AND HIS WORKS

James Blackwell

God's word and His works are so much related one to the other, that each one proves of the other that God is the author and maker of both. As we carefully make a study of both, there is an interest takes up its abode in our minds and inner life that nothing else can equal. Whatever God has established, pertaining to human life, He also has placed an equalizer somewhere. He has deposited coal beneath

the earth's surface to be used in furnishing heat in our homes during the cold period of time called winter. He has placed petroleum in the earth wherewith we obtain light and other necessities, which we may use during the dark period of time called night. He makes all manner of fruits and various kinds of vegetables to grow. How marvelous is the growth and placement of these necessities; that an all-wise, all-powerful, all-merciful, all-attractive God is providing every second of time and everywhere.

We are made to feel the very small amount of knowledge and power we have in our possession. This proves that the bounds of man are set similar to the way they were in the Garden of Eden after they had partaken of the forbidden fruit, lest they partake of the tree of life and live forever. God then placed a flaming sword to prevent them from having a sinful life forever.

God made a divine equalizer, which was His beloved Son, Jesus Christ, who died and bled for our transgressions. How thankful beyond measure we should be for this. We should give Him more of our time in service. He gets very little of our time in this way, "When did I see thee athirst and I gave thee no drink, hungry and I gave thee no meat." Just why there would be one individual that God has put life into, who would let the thought dwell in their mind, that all of these bodily placements came by chance and are not of divine origin? Such people are anti-God's and anti-Christ's.

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-chirst, that denieth the Father and the Son," 1 Jno. 2:22. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world," 1 Jno. 4:3. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ," 2 Jno. 7.

This prophecy has taken place already in the communistic countries, where they are proclaiming and are living in everyday life, as though the Church of God

has no place among the people of the world. These are anti-God's and anti-Christ's. There is every evidence to prove, without any rebuttal, that the Bible is God's Book of all truth.

Many have been blessed, beyond that of the average individual, with knowledge to invent many useful articles for the comfort and convenience of the human family, from different varieties of substances which God has already formed and caused to be here. But God has shown these same people their great weakness in power and knowledge, for by walking along the seashore and picking up a pebble, they are convinced that they can in no-wise make one its equal.

I am so over-joyed to know that I have a God, upon whom I can depend, for every need in this life and for that life where there is an all eternity with no distress of body and mind.

Quinter, Kans.

The greatest success usually comes from one step beyond the point of where defeat overtook you. — Robert Collier.

THE UNCLEAN THING

Wm. N. Kinsley

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6:17-18. Do we want to be received by Him? First we realize that the Apostle Paul was speaking to the church at Corinth and also that he made it distinct that it was an unclean thing, not things. He must of had something in mind.

"For ye are the temple of the living God," v. 16. "What concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" v. 15. An infidel is one who denies the existence of God. So we cannot be yoked together or cannot fellowship together. Belial is a being in existence totally turned over to Satan. Christ or we as believers in Christ, cannot fellowship this kind of beings. We have no part with them, as we cannot learn anything good from such characters. All that

they could teach would be the doctrine of satan. We are constrained to believe this is what Paul referred to as, teaching for doctrine the commandments of men. "In vain they do worship me, teaching for doctrine the commandments of men. Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth night unto me with their mouth, and honoureth me with their lips: but their heart is far from me," Matt. 15:9, 7-8.

"If ye be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col. 2:20-22. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly in all wisdom. "Wherefore God also gave them up to uncleanness through lusts of their own hearts. Who changed the truth of God into a lie, and worship and served the creature more than the Creator," Rom. 1: 24-25. God gave them over to a reprobate mind.

"If the wicked will turn from all his sins . . . and keep all my statutes, and do that is lawful and right, he shall surely live, he shall not die," Ezek. 18:21. The working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, and for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness," 2 Thess. 2:9-12.

"In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron," 1 Tim. 4:1-2. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou

shalt both save thyself, and them that hear thee," v. 16. Holding the mystery of the faith in a pure conscience. Yea, and all that will live Godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse deceiving and being deceived.

The great organization or multitude of people under the name of christian religion is under the direction and power and commandment of men. "Beware of false prophets, enter ye in at the strait gate . . . because strait (or narrow) is the gate, and narrow is the way, which leadeth unto life (eternal life) and few there be that find it. For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat," Matt. 7:15, 13-14.

Jesus said, whereunto shall I liken the kingdom of God? Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and will not be able, saying Lord, Lord open unto us; and he shall answer and say unto you, I know ye not whence ye are. Then shall ye begin to say, we have eaten and drunk in my presence, and thou has taught in our streets (public places), but he shall say, depart from me, all ye workers of iniquity," Luke 13:20, 23-25 Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name done many wonderful works: Are these not false teachers which come in sheeps clothing, but inwardly they are ravening wolves or false prophets, teaching for doctrine the commandments of men? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"Ye are not in the flesh, but in the Spirit, is so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is not of his," Rom. 8:9. This is a decisive fact that the apostle Paul states. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. "I certify you, breth-

ren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but the revelation of Jesus Christ," Gal. 1: 11-12. Though we, or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed.

Hymn

I am, saith Christ, the way:
Now if we credit him,
It follows without further strife,
How fair soever they seem.

Christ is the truth and life,
Let this be seen by faith,
All other paths must lead astray,
And be untruth at last.

Hartville, Ohio.

NEWS ITEMS

MAILING LIST

The mailing list has just been revised and should include all renewals and changes of address that we received before Oct. 1st. If any receive issues with an incorrect address label, please drop us a line at once.

As the majority of subscriptions expire on January 1st, and many of the agents in Congregations at least, will soon be gathering those renewals; please note the following:

1. Be careful to give the present correct address, if you cannot secure the correct address we would appreciate if you would put a ? mark after the address you give. If possible give the name in which they are now receiving the Bible Monitor, such as: John Jones, Sarah Jones or J. C. Jones.

2. If you submit a free subscription for credit on the Congregational Offering you send to the Publication Board, you should renew this free subscription just the same as any other if you wish it to continue. We do not keep them separate and their record does not show whether they paid for it or not.

3. Each agent should have a list of all paid subscriptions and also a list of the ones sent in against the offering.

4. How many new subscriptions are you going to secure this year? In some instances the number of subscriptions, compared with your membership, is far short of that comparison in other congregations.

—Editor.

CARTHAGE, VA.

The Carthage congregation will have our Lovefeast on November 3rd and 4th. We expect to have Bro. Hayes Reed of California to preach for us, the week preceding the Lovefeast. All who can are invited to attend our services.

Inez Reed, Cor.

GOSHEN, IND.

Goshen church held its annual Harvest meeting on Sunday, Sept. 9th, with 146 in attendance for the forenoon services. Bro. Vern Hostetler from the Pleasant Ridge con-

gregation gave both the forenoon and afternoon messages, assisted by Bro. Abram Miller and Bro. Harley Flory.

On Friday evening, Sept. 14th, our regular quarterly council was held. Bro. Roy Swihart opened the meeting reading from Eph. 6 and led in prayer. The report from the annual visit was made by the deacon brethren and accepted, some other business in regard to repairs of the building was looked after. It was decided to hold our communion on Saturday, Oct. 6th, beginning at 2 p. m. This will close our series of revival efforts which will begin Sept. 23rd with Bro. Millard Haldeman working with us.

We enjoy the fellowship of our brethren and sisters from our neighbor churches so much and look forward to worshiping with you at these services as well as our regular services.

We ask an interest in your prayers in our behalf that much good might come from these meetings.

Sister Maurine Carpenter, Cor.
Shipshewana, Ind.

HISTORY BEHIND THE "KING JAMES VERSION"

(Continued from page 15, Oct. 1st issue.)

Let it be particularly noticed, that among those words called consecrated ecclesiastical words, and which were forbidden by the King to be translated into English, are the words baptism and baptize. This must be obvious to any person who will compare the King's instructions with the extracts made above. The King in his instructions to the translators, rule third, commands "the old ecclesiastical words to be kept," and gives the word "church not to be translated congregation," etc., as specimen of these words. The translators in their preface quoted above, declared that they in order to avoid being puritanical in their translation, had put baptism where the Puritans had put washing. They also say that the Puritans by so doing left the old ecclesiastical words, which clearly demonstrates that the word baptism was one of those words reckoned both by the King and the translators to be an old, consecrated and ecclesiastical word.

This, the translators add, was one of the Puritans' scrupulosities, and that they had, in their translation avoided it. This also proved from what was said by Nary in his preface to the Bible, printed 1719. He declares, in the extract made above, that baptize was one of the consecrated words which he had everywhere retained in his translation, and which he

allows are neither Latin nor English, but Greek. If more evidence of this fact were necessary, we might add that the author of the work from which the extracts above are made, declares that these words, called sacred words, were not always thus superstitiously regarded. As evidence of this, he remarks that Dr. Wickliffe, in his translation of Matt. 3:6, rendered the phrase, were baptized, by "weren washchen," though in his translation the old ecclesiastical words are, for the most part, untranslated or are not rendered into English so frequently as they are in the Anglo-Saxonic translation.

From the instructions and extracts, it is very evident that whatever, the words baptism and baptize may signify in the Greek language, they are words which are not translated in our version of the Bible. The king virtually prohibited their being translated; the translators declared they left them untranslated, and others allow they are neither "Latin nor English," but Greek. This surely should arouse the attention of every one who has any regard to the authority of the Divine Saviour to inquire: What do these words mean when correctly translated into English? If they signify sprinkling or pouring let them be so translated. Had the king and the translators been Baptists, and believed that these words signified immersion or dipping, would it not have been singular that they should agree to conceal their meaning, by giving us only the Greek words, Anglicised? If they did mean sprinkling as it is generally asserted, there surely could have been no harm in rendering them accordingly, when it was both the duty and interest of those who superintended the translators.

Why, then, all this concealment of their signification? It is said that they were old, ecclesiastical and even consecrated words. It is believed that consecrated and ecclesiastical as the king and translators esteemed them, had they meant any thing but immersion, those qualities would not have saved them from being rendered into English. But who said these words were consecrated and ecclesiastical words, which should not be translated? The king and ecclesistics, whose practice re-

quired this pious fraud to justify their kind of baptism, or a least to conceal that their practice was unscriptural. In no part of the Bible that I remember, does God say that there are certain old, consecrated, and ecclesiastical words which must not be translated into the English language. The translators themselves, only thought that these words were consecrated and ecclesiastical, when they occurred in certain places, and when used to express the mode of Christian baptism.

Thus, in the following passages, where the same Greek words occur, they disregard their age, their consecration and their ecclesiastical nature. "He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." "And he was clothed with a vesture dipped in blood, and his name was called the word of God." John 13:26; Rev. 19:13; see also Matt. 26:23 in Greek. The translators in these, and other instances have inadvertantly, or rather unavoidably to make sense of these passages, shown us that they believe the Greek word baptisma, means dipping. It may be presumed that there were particular reasons for leaving these words untranslated, where christian baptism is spoken of, unless we can make ourselves believe that in those days, King James and the translators, in this, acted without any reason at all. But it is not easily believed that they acted without these reasons, when it is remembered that they had every inducement to render the words, if they meant nothing contrary to their practice. It was with these old ecclesiastical words that the clergy succeeded in preserving the fascinations of priestcraft.

When Tyndale issued his translation of the Bible, because he had in it disregarded the words which the clergy estimated sacred, they condemned it. He had for instance, changed charity into love, church into congregation, priest into senior, grace into favor, confession into knowledge, penance into repentance, and a contrite heart into a troubled heart. Sir Thomas Moore, who warmly espoused the cause of the clergy against Tyndal's translation, wrote a dialogue, with a view to

bring it into contempt among the people. Tyndal, in answer to it, (as quoted by the author from whom we have taken our extracts) thus speaks: "What made them, whose cause Sir Thomas espoused, so uneasy and impatient, was, they had lost their juggling terms wherewith they imposed on and misled the people." For instance, the word church, he said, was by the popish clergy, appropriated to themselves; whereas of right, it was common to all the whole congregation of them that believe in Christ. So, he said, the school-doctors and preachers, were wont to make many divisions, distinctions, and sorts of grace; with confession, they juggled and made the people, as oft as they spake of it, to understand it by shrift in the ear.

So by the word penance, they made the people understand holy deeds of their enjoining, with which they must make satisfaction for their sins to God-ward. The Bible is not free from these juggling terms, when words are left untranslated and another meaning affixed to them than what they originally signify, and that meaning sanctioned by very extensive practice. Whether this has originated in kingcraft or priestcraft, or in both, justice demands that it should be detected. A sacred regard to the authority of God ought to lead us to reject an error, however old, sanctioned by whatever authority, or however generally practiced.

Reader, you have been entertained with an account of the history of the translation of our Bible. From the whole, learn that the devil cannot endure the glorious light of the Gospel. Ever since the dawn or rising of the Gospel sun, he has, and still endeavors, to extinguish its light. And when our Bible was translated by the authority of King James, the devil succeeded in eclipsing part of the Gospel sun in the English language. And what has been the result? Why all christendom has been agitated on baptism, etc. What debating, what contention, and how many divisions, have grown out of this state of things. But Christ has not forsaken his Church. He promised to be with her to the consummation of the state. "Lo, I am with you always, even unto

the end of the world, Amen." Matt. 28-20.

The devil no doubt knew, that baptism was an important item in the christian constitution. He therefore took a very active part in darkening the institution, and thereby caused so many errors to be committed both in regard to the true administration and intention of the ordinance. But notwithstanding he could not prevail against the true church. For the true church of Christ has never lost sight of the true administration and intention of baptism. From her first planting down to the present day, she has undeviatingly observed a true order of things, and opposed every attempt to darken any one point in the doctrine of our Lord Jesus Christ. If the devil could have done it he would have had baptism rooted out of the New Testament long ago. He can darken or pervert, but not erase the Word of God.

The word of the Lord shall stand, though heaven and earth shall pass away, the word of the Lord endureth forever.—Sel. from Nead's Theological Works.

FOXE'S BOOK OF CHRISTIAN MARTYRS

Chapter IX cont'd.

Persecution by an Arian Bishop

Cyrilla, the Arian bishop of Carthage, was a great enemy to those Christians who professed the faith in its purity. He persuaded the king that he could never prosper in his undertakings, or enjoy his kingdom in peace, while he permitted so many of his subjects to practice that form of worship. He therefore attempted to draw them from their faith by flattery, and to bribe them by the promise of immediate worldly rewards. but against this temptation they were firm and constant, declaring resolutely against Arianism, and saying, We acknowledge but one Lord, and one faith; you may therefore do whatever you please with our bodies, for it is better that we should suffer a few temporary pains, than endure everlasting misery. The governor being greatly angered by this, sent them to prison under sentence of death. The keeper, however, permitted their friends to see them; by

which they were more confirmed in their resolution of dying for the true faith.

A Ship-load of Christians Burned

When the governor heard of the favor they had received, he was very angry, and sent orders that they should be closely confined, and loaded with fetters. He then began to consider by what means he should put them to death, and at length ordered them to be put on a ship filled with wood and straw. The vessel was then set on fire, and all who were aboard of her were either drowned, or perished in the flames. The names of the chief men among these Christians were Rusticus, Liberatus, Rogatus, Servus, Septiums, and Boniface.

Chapter X

Rome and the Emprie of the West, A. D. 375-400

Although the Christian church continued to grow in power, under the guidance of able bishops, Rome herself, and the old cities of the empire, began to decline. There was to be seen in them a strange mingling of Christian ceremonial and heathen vice. The people were so idle and pleasure-loving that scarcely one Roman citizen had any longer the courage to fight in battle; but as they still had a great deal of money, they hired Goths, Germans, or Gauls, hardy barbarians from the wild countries of the North , to come and fight for them.

In Rome little was cared for but feasting and display, or looking on at games in the Colosseum. The pleasure-loving Romans rushed in thousands to the great circular building to see chariot races, fights of armed gladiators, and combats between men and wild beast. Christianity had not yet put an end to these cruel pastimes, although they were being continually preached against by the clergy.

Much time was also idled away by the Romans at the public baths, which were the places for social meeting and gossip as well as bathing. The soft, steamy air and warm waters of these baths, which were usually placed in beautiful and richly decorated marble buildings, helped to take away from these once brave and warlike people their ancient valor and resolution. The clothing of the Roman ladies was of the most gorgeous description,

and the whole manner of life in the city was as wasteful and self-indulgent as it is possible to imagine. Good and religious people tried to escape from the evil life of the capital; many of the men became hermits and monks, and went to live in wild and desolate places, far from the licentious crowd.

At this time a terrible, wild tribe, called Huns, drove the Goths across the Danube into Roman territory, and while trying to force them back again, Valens, the Roman emperor, was killed.

Theodosius, a brave and able general who succeeded Valens, made peace with the Goths, gained great victories over heathen nations in the East, and at last succeeded in uniting the empires of the east and west, and ruled over both as sole emperor. He was a good ruler and a friend to the Christians. He died at Milan, in the fiftieth year of his age, being the last to occupy the throne who really deserved the name of a Roman emperor —though the title was kept up for years by unworthy rulers, under whom Rome suffered all the horrors of defeat and pillage.

First Invasion of Alaric the Goth

The two sons of Theodosius succeeded him, and soon after they had taken the throne the Goths rose again, crossed the Danube under their great leader Alaric, and spread over Greece. In religion the Goths were Arians, and called themselves Christians; therefore they destroyed all the statues and temples of the heathen gods, but did no harm to the orthodox christian churches. Alaric had all the qualities of a great general. To the wild bravery of the Gothic barbarian he added the courage and skill of the Roman soldier. He led his forces across the Alps into Italy, and although driven back for the time, returned afterward with an irresistible force.

The Last Roman 'Triumph'

After this fortunate victory over the Goths a triumph, as it was called, was celebrated at Rome. For hundreds of years successful generals had been awarded this great honor on their return form a victorius campaign. Upon such occasions the city was given up for days to the marching of

troops laden with spoils, and who dragged after them prisoners of war, among whom were often captive kings and conquered generals. This was to be the last Roman triumph, for it celebrated the last Roman victory. Although it had been won by Stilicho, the general, it was the boy emperor, Honorius, who took the credit, entering Rome in the car of victory, and driving to the Capitol amid the shouts of the populace. Afterward, as was customary on such occasions, there were bloody combats in the Colosseum, where gladiators, armed with swords and spears, fought as furiously as if they were on the field of battle.

The Story of Telemachus

The first part of the bloody entertainment was finished; the bodies of the dead were dragged off with hooks, and the reddened sand covered with a fresh clean layer. After this had been done the gates in the wall of the arena were thown open, and a number of tall, well-formed men in the prime of youth and strength came forward. Some carried swords, others three-pronged spears and nets. They marched once around the walls, and stopping before the emperor, held up their weapons at arm's length, and with one voice sounded out their greeting, Ave, Caesar, moriturite salutant. "Hail, Caesar, those about to die salute thee."

The combats now began again, the gladiators with nets tried to entangle those with swords, and when they succeeded mercilessly stabbed their antagonist to death with the three-pronged spear. When a gladiator had wounded his adversary, and had him lying helpless at his feet, he looked up at the eager faces of the spectators, and cried out, Hoc habet. "He has it" and awaited the pleasure of the audience to kill or spare.

If the spectators held out their hands toward him, with thumbs upward, the defeated man was taken away, to recover if possible from his wounds. But if the fatal signal of "thumbs down" was given, the conquered was to be slain; and if he showed any reluctance to present his neck for the death-blow, there was a scornful shout from the galleries, Receipe ferrum. "Receive the steel."

Privileged persons among the audience would even descend into the arena, to better witness the death-agonies of some unusually brave victim, before his corpse was dragged out at the death-gate.

The show went on; and many had been slain, and the people, madly excited by the desperate bravery of those who continued to fight, shouted their applause. But suddenly there was an interruption. A rudely clad, robed figure appeared for a moment among the audience, and then boldly leaped down into the arena. He was seen to be a man of rough but imposing presence, bareheaded and with sun-brown face. Without hesitating an instant he advanced upon two gladiators engaged in a life-and-death struggle, and laying his hand upon one of them sternly reproved him for shedding innocent blood, and then, turning toward the thousands of angry faces ranged around him, called upon them in a solemn, deep-toned voice which resounded through the great enclosure. These were his words: Do not, said he, requite God's mercy in turning away the swords of your enemies by murdering each other.

Angry shouts and cries at once drowned his voice: This is no place for preaching—the customs of Rome must be observed—on, gladiators. Thrusting aside the stranger, the gladiators would have again attacked each other, but the man stood between, holding them apart, and trying in vain to be heard. Sedition, sedition, down with him, was then the cry; and the gladiators, enraged at the interference of an outsider with their chosen vocation, at once stabbed him to death. Stones, or whatever missils came to hand, also rained down upon him from the furious people, and thus he perished, in the midst of the arena.

His dress showed him to be one of the hermits who vowed themselves to a holy life of prayer and self-denial, and who were reverenced by even the thoughtless and combat-loving Romans. The few who knew him told how he had come from the wilds of Asia on a pilgrimage, to visit the churches and keep his Christmas at Rome; they knew he was a holy man, and that his name was Telemachus — no more. His spirit had been stirred by

the sight of thousands flocking to see men slaughter one another, and in his simple-hearted zeal he had tried to convince them of the cruelty and wickedness of their conduct. He had died, but not in vain. His work was accomplished at the moment he was struck down, for the shock of such a death before their eyes turned the hearts of the people: they saw the hideous aspect of the favorite vice to which they had blindly surrendered themselves; and from the day Telemachus fell dead in the Colosseum, no other fight of gladiators was ever held there.

(Dear Reader: As you meditate upon the scenes of the last few pages, from the life of the multitudes 1500 years ago, is the world or even United States very far from this desire and delight today? Some human life has been sacrificed for the amusement of the spectators already, in the last few years. It is possible that Americans in the near future will flock to see and enjoy sacrifice of human life, perhaps of people of other beliefs and practices than theirs?)

THE HAPPY MAN

He was born in the city of Regeneration, in the parish of Repentance unto Life; he was educated in the school of Obedience. He now lives in the plains of Perseverance, and works at his trade of Diligence, nothwith standing which, he has a large estate in the country of Christian Contentment.

He many times does jobs of self-denial; he wears a plain garment of humility and has a better suit to put on called the robe of Christ's righteousness. He often walks in the valley of self-abasement and some times climbs the hill of Spiritual-mindedness. He breakfasts every morning on Prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the Word.

Thus, happy he lives and happy he dies. Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his heart, a Redeemer's yoke on his neck, a crown of glory on his head, and a vain world under his feet.

Happy is the life, and glorious is the death of such a man; and the way to obtain such happiness is to pray fervently, believe firmly, wait patiently, live holy, die daily, and love Christ supremely.

Sel. by Ruth Wilson.

SENTENCE SERMONS

Let not filthiness, nor foolish talking, nor jesting which are not convenient, be once named among you, as becometh saints: but rather giving of thanks.—Eph. 5: 3-4.

Be good at the depths of you and you will discover that those who surround you will be good even to the same depths. Therein lies a force that has no name; a spiritual rivalry that has no resistance.—M. Materlinck.

Still, as of old, man by himself is priced. For thirty pieces Judas sold himself, not Christ.

Whoever you are, whatever your sins may have been, this truth "that God is your Father" ought to be to you a truth full of encouragement and inspiration.

Humility is the Christian's greatest honor; and the higher men climb, the farther they are from heaven.—Burder.

If it makes no impression on a man to know that God will visit his iniquities upon him, he cannot blind himself to the fact that nature will.

I believe, some people enjoying more blessings than others because they love more than others and are more thankful. Loving God and trying to please Him, loving our fellowmen and trying to help them goes a long way towards making us happy. The more we love, the more we are loved.—Selected.

Borrow trouble for yourself if that's your nature, but don't lend it to your neighbors.—Rudyard Kipling.

The man who loves beauty
Has riches untold;
The rain is his silver,
The sun is his gold—
He gives more to life than a millionaire can,
And he's richer than ever
That fortunate man.

—R. M. McCann.

ARE YE ABLE?

Able to suffer without complaining,
To be misunderstood without explaining,
Able to endure without breaking,
To be forsaken without forsaking,
Able to give without receiving,
To be ignored without grieving,
Able to ask without commanding,
To love despite misunderstanding,
Able to wait on the Lord for guidance,
To stand opposition and reproach,
Able to wait for his rewarding?
Sel. by Wm. N. Kinsley.

THE CRITICS

I try to love my fellows,
But I'm tempted to despise
Those proud, contemptious people
Who sit back and criticise.

It takes pains to paint a picture
That is pleasant to the eye,
But most any ignoramus
Can sit back and criticise.

I believe it is great and noble
To work in spite of lies,
From the bunch of cowardly cynics
Who sit back and criticise.

I believe that souls by trying
May attain gigantic prize,
But they will shrivel to nothing
Who sit back and criticise.

I believe it will be one question
That we will face up in the skies,
Did we love and serve our fellowmen
Or sit back and criticise?

I believe He will crown the workers
Who fought hard to win the prize,
But condemn the crowd of idlers
Who sit back and criticise.
Sel. by Wm. N. Kinsley.

On the darkest side of the road
Where the sick and wounded lie,
They're calling for help and mercy
Oh, how can you pass them by
The Savior asks your love
In the service of want and pain,
And anything more that thou spendest
He'll pay when he comes again.
Sel. by Ruth Wilson.

When you get to Heaven
You will likely view,
Many folks whose presence,
Will be a shock to you.
But keep very quiet,
Do not even stare,
Doubtless there'll be many folks
Surprised to see you there.
Author Unknown.

He who has a thousand friends,
Has not a friend to spare;
And he who has an enemy,
Will meet him everywhere.
Ralph Waldo Emerson.

ADULT SUNDAY SCHOOL LESSONS

Oct. 7—An army general is converted to God. II Kings 5:1-26.
Oct. 14—God Reveals Secrets. II Kings 6:1-33.
Oct. 21—Elisha's Promise of Food is fulfilled. II Kings 7:1-20.
Oct. 28—The Kings of Israel and Judah Continue in the Sins of Their Fathers. II Kings 8:1-29.
Nov. 4—Judgment for the Leaders of Israel and Judah. II Kings 9:1-27.
Nov. 11—Jehu Exterminates Baal Worship in Israel. II Kings 10:1-36.
Nov. 18—Thanksgiving Lesson—One Out of Ten Give Thanks to God. Luke 17:11-19.

Nov. 25—God Saves a Son for David. II Kings 11:1-21.
Dec. 2—The Temple of God Repaired. II Kings 12:1-21.
Dec. 9—Death of Elisha the Prophet. II Kings 13:1-25.
Dec. 16—War Between Israel and Judah. II Kings 14:1-29.
Dec. 23—Christmas Lesson — The Birth of the Savior. Luke 2:1-40.
Dec. 30—Israel's Sin Brings Invasion and Conspiracy. II Kings 15:1-38.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 7—Events After Jesus' Death. Matt. 27:51-66.
Oct. 14—Christ the Great Comforter. John 14:1-14.
Oct. 21—Jesus Goes to Heaven. Acts 1:6-14.
Oct. 28—Peter, John, and the Lame Man. Acts 3:1-16.
Nov. 4—Punishment For Lying. Acts 5:1-11.
Nov. 11—Philip and the Ethiopian. Acts 8:26-39.
Nov. 18—Thanksgiving Lesson — Psalms of Praise. Psa. 100 and 117.
Nov. 25—Saul and the Light From Heaven. Acts 9:1-9.
Dec. 2—Peter's Ministry at Lydda and Joppa. Acts 9:32-43.
Dec. 9—From Prison to Prayer Meeting. Acts 12:1-19.
Dec. 16—Paul and Silas Go to Europe. Act 16:9-24.
Dec. 23—Christmas Lesson—Jesus Is Born in Bethlehem. Luke 2:8-20.
Dec. 30—Paul's Sermon at Athens. Acts 17:22-31.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE USE AND ABUSE OF WEALTH

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth," Jas. 5:1, 4.

No doubt but many miseries, anguish and much weeping is brought upon individuals because of their own deeds and dealings with fellow-members of the human family. Certainly that profit, which is gained unjustly, cannot be a blessing to the one is whose care it is placed.

As we meditate upon this practical and important subject, it refers back to that age old question of, what is wealth or riches? Perhaps the easiest answer is, the use of that which comes under our control and is not definitely needed. The amount varies greatly with individuals and may be from five dollars to five thousand or more dollars. Our opinions of, what is definitely needed, varies greatly also and perhaps cannot definitely be settled in this life; but our Father in Heaven knows our needs and also the "thoughts and intents of our hearts" and some day we will be called to answer unto Him.

"Honour the Lord with thy substance, and with the first-fruits of all thine increase," Prov. 3:9. Definitely the first part of our increase belongs unto the Lord. From a human standpoint, we look in the opposite direction, if we have anything left then

we many consider ways to properly use it. We should render unto the Lord of our "substance," our all not just our abundance. Much meditation needs to be given upon "Honour the Lord" not just being used, as we might think it should be used, but in a way and for a purpose that actually will honor our Maker.

"The liberal soul shall be made fat: and he that watereth shall be watered also himself," Prov. 11:25. Someone has said, give according to the need and God will see that we have enough left for ourselves. We are definitely taught to, look unto the things of others and not just upon our own longings and desires.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. The rich and poor meet together: the Lord is the maker of them all," Prov. 22:1-2. Man in general has almost forgotten the subject of a good name. Man in general has almost forgotten that, the Lord is his maker and also the one who reards him. God has put man upon the earth that He may be glorified, not that that we may attain our selfish desires.

"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven," Prov. 23:5. How easily the things of this earth vanish away, and we know not where. Men sacrifice their duties, their health, their satisfaction, and often their liberties; just for wealth and of what good is it to them when they have it?

"The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death," Prov. 21:6. What gain is there in that which is received through deceit or untruth? "Riches profit not in the day of wrath: but righteousness delivereth from death," Prov. 11:4. How many have come down to death in anguish because they spent their life in the ways of riches. God's love gives us all an opportunity to obey and serve Him but His wrath will not be with-held forever.

"Better is a little righteousness than great revenues without right," Prov. 16:8. We should be careful that we are not deceived about what is right. How we need

to study and meditate upon God's word that we may know and practice that which is righteousness.

"The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of he rich will not suffer him to sleep," Ecc. 5:12. Sleep and rest may seem very little in this life but some individuals would give much, from their abundance, for just a little peaceful sleep. "Better is a little with righteousness than great revenues without right," Prov. 16:8. Do we count our blessings, what are our treasures?

JOSEPH'S FATHER GOES TO EGYPT

George Dorsey

(Cont'd. from Aug 15 issue, page 14.)

After days of anxious waiting Jacob's sons arrived home with their treasures from Egypt. Jacob rejoiced to see that Benjamin and Simeon returned safe with the rest of the brothers. They anxiously told of the good fortune that had overtaken them in Egypt. They also told him that his son, Joseph, was alive. More than that, they told of his glory in Egypt and that he sent to bring Jacob and his family into Egypt.

At first Jacob could not believe their words, for it seemed impossible that the son, that he had mourned for as dead, should be alive in a strange land. But when he saw the wagons, with special provisions that Joseph had sent to him, he said, "It is enough, Joseph my son is yet alive, and I will go and see him before I die."

The third journey to Egypt was a happy one. Jacob and his sons and their wives and their little ones with their possessions started for Egypt. They journeyed until they came to Beersheba where they made camp for the night. Here Jacob offered sacrifices to God and God spoke to hm in a night vision. "Do not be afraid to go to Egypt," God said, "for I will go with you and will increase your family until they become a great nation. Then I will bring them again into the land that I promised your grandfather Abraham and to your father Isaac. And you shall see Joseph, and he will place his hands upon your eyes."

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Now Jacob was called Israel, the name which God gave him when he wrestled all night with the Angel, and his children were call Israelites. When the Israelites came into Egypt they numbered sixty-seven people, and when Joseph and his two sons were counted among them, they numbered 70.

As they came close to Egypt, Jacob sent Judah ahead to tell Joseph of their coming. Joseph prepared his chariot and went to Goshen to see his father and his relatives. What a happy meeting when father and son were clasp in each others arms again. They both wept for joy to see each other again. Then Joseph took five of his brethren and his father to Pharaoh. When Pharaoh learned that they were shepherds, he told them that they might live in the land of Goshen.

After the famine ended, Joseph's relatives continued to live in Goshen. Israel was one hundred and thirty years old when he left Canaan, and he lived seventeen years in the land of Goshen.

After Israel died, the brothers thought perhaps Joseph had been kind to them only for their father's sake. And now he might treat them cruelly because they had sinned against him, long ago when they sold him as a slave. So they sent a messenger to Joseph saying, "Your father before he died asked that you forgive our wrong doing, and we pray that you forgive us, for we are servants of the God of your father."

The messenger went to Joseph and delivered the request of the brothers to Joseph. Joseph wept when he heard this message, so he called his brother to him and

said, "Do not be afraid of me; am I in the place of God that I should attempt to punish because of your sin? I will care for you and your little ones as long as I live." His kind words comforted them, and they believed that he had freely forgiven them.

This is the end of my story of how God deals with man. When man allows God to have His way He will turn sadness to joy. If we put our trust in God, we will come out victorious every time.

Salisbury, Pa.

THE CHURCH

Charlie M. Kintner

In reference to the church of Jesus Christ and the kind of an institution it is. It has a much broader meaning to us than we might think, it being far greater than any other institution in this world. It was established by the Lord himself and it is the true church, composed of his elect, chosen, peculiar people; witnessing for him by their lives, through faith, hope and charity in the saving grace, which he brought to his people, when he sacrificed his life for their redemption; read Eph. 5:1-2.

It is a united body of believers of the gospel of Jesus Christ, obedient observers of all the commandments. We should put more stress on God's true followers and not so much on the church building, which has been dedicated unto the Lord as the most convenient place, for his followers to congregate for divine worship unto the Lord. The church name, only designates the denomination to which the members belong.

"He saith unto them, But whom say ye that I am? and Simon Peter answered and said,Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," Matt. 16:15-17. It was revealed to Peter by his Heavenly Father that Jesus was the Christ and he gave Peter and the other apostles the authority and instructions to build or begin the organization of the church.

"And I say also unto thee, That thou art Peter, and upon this rock I will build

my church; and the gates of hell shall not prevail against it," Matt. 16:18. The church will stand the test against all the evil powers of Satan.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven," Matt. 16:19. He gave the apostles the keys of the kingdom: the keys are the gospel of Jesus Christ; they were to preach and teach all the commandments and the plan of salvation.

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. The church and the kingdom of heaven are the same; the church serving its part of God's kingdom here on earth.

"Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be deliverd to the Jews: but now is my kingdom not from hence," John 18:36. The church uses the natural things as a figure of the spiritual; it is in this world, but not of this world. A spiritual institution directed by the Holy Spirit, has power to form and make rules and methods of government that are in harmony with the New Testament scriptures and also loose them if it is deemed necessary. Such government is bound or loosed in heaven. The church is a very sacred organization, its work and worship is devoted to Jesus Christ and the Father. It is not subject to changes with the times and customs of this world, under any circumstances, but is the same yesterday, today and forever.

The apostle Paul makes it very clear, how the Lord joined both Jews and Gentiles in one body. He says, "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple of the Lord: In whom ye also are builded together for an habitation of

God through the Spirit," Eph. 2:19-22.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch," Mark 13:34. Jesus gave the apostles the great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen," Matt. 28:19-20.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture," John 10:9. Jesus is the door of the sheep fold and baptism is the entrance into the church, triumphant and victorious over all sin.

The visible church is of heavenly inspiration, teaching a foreknowledge of the spiritual realms of eternal life. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God," Eph. 3:10.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," Eph. 1:3. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kingdom toward us through Christ Jesus," Eph. 2:6-7.

The church is not completed but will continue to grow and souls will be added to it until the Lord comes to receive it. "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," Acts 20:28.

How glorious it will be to be one of that innumerable multitude, of all ages of the world, at the marriage supper of the Lamb.

I love thy kingdom Lord
The house of thine abode;

The church our blest Redeemer saved,
With his own precious blood.
Greentown, Ind.

NEWS ITEMS

LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren, expect to start our series of meetings on Monday evening, Nov. 5th and each evening for two weeks, with Elder Addison Taylor, evangelist.

We extend a hearty invitation to all who can to attend our meetings.

Susanna B. Johns, Cor.

CERES, CALIF.

The Pleasant Home church met in regular quarterly council on Friday evening. Meeting was opened by singing hymn No. 397, "We will work until Jesus Comes." Then Bro. Paul Byfield read the second chapter of 1st Peter and Bro. Bashor led in prayer.

Elder Clyde Shultz then took charge of the meeting. The delegates were elected at this time for District meeting. Bro. Shultz was re-elected elder in charge of our church.

It was our regular time for electing officers, so the church clerk, treasurer, chorister, Monitor correspondent and trustee were elected.

We had so much business to attend to it was described to elect our Sunday school officers at the end of the year, that way the teachers could start on the new lessons in January.

All business was taken care of in a Christian manner.

Doris Byfield, Cor.

ASTORIA, ILL.

We, the Dunkard Brethren congregation met Sept. 22 and 23 for our annual lovefeast. There were services in the afternoon. There was good attendance but not so many visitors as we had last year. Bro. Joe Flora from Dallas Center, Iowa, gave an inspiring message in the afternoon, and at 7:30 p. m. there were 14 sisters and 9 brethren that surrounded the Lord's tables. The opening hymn "Balerma" and Bro. O. P. Harman read I Cor. 11, commented on same and led in the opening prayer. Elder Sherman Reed from Dallas Center, Iowa, preached the examination sermon from which I have a few words.

"If we didn't have that love, God's love for one another, would it be a Lovefeast? It would be a terrible thing to sit here and eat and drink condemnation to our souls. Remember we have to give account of our every deed, act and word. The covering for the sisters is a Power given them by God. We shouldn't come here in divisions, but in unity of mind. We can not examine each other, but only ourselves. Are we here tonight, going to betray our Lord? Let us feel our humbleness and littleness."

Elder Emanuel Koones from Greentown, Ind., officiated for the Communion service. At this time there were several good things said that may be of some help, some

were: "I believe it behooves each of us to go to a source where we can obtain the most knowledge. A good motto to have and carry with us is; Have mercy on me, Oh God. I wonder if we wouldn't prosper a little more by doing this. I am glad there is a system, God the Father through Jesus Christ gave, that man need not go through this life in his own name."

We sang hymn "Olive's Brow" and were dismissed from another Supper that we trust all were renewed by partaking of.

We met for regular services Sunday morning with 35 present and the offering amounted to $12.29. We were richly fed from the Gospel by Elder Koones who took his sermon from James 1. He said, "We wonder what he meant when he said to count temptations a joy. We know they are not pleasant, trying of faith worketh patience. If anyone needs patience it is the Christian. I wonder how many would say they have all the faith they need. I think we have enough faith to get us in Heaven and that is all. Riches somehow detract us from the gospel. It will take the same to save a rich man as it will a poor man. I believe the devil tempts every one of us, the Lord allows him to. We cannot keep temptations from coming into our minds, but we can keep them from harboring there.

"I believe each of us would be stronger if we practiced the faith. It is wonderful that the Christian is to be the first fruits of His creation? How many of you are Dunkards? Things look different from the outside looking in, than when you are in and looking out. I believe each of us should study to be slow to speak and slow to become angry. I think it would be better if we thought two or three times before speaking, sometimes we give the wrong answer."

Elder Dickey said, "If I have a person I call a friend, I try to treat him as one. I try to rely on him and believe he is telling the truth. We call the Lord Jesus a friend, what kind of a friend does He have in us? I wonder if we would not enjoy being a friend with Jesus more if we did what the song 'What a Friend We Have in Jesus,' says. What a privilege we have. We don't make use of the privileges we do have."

Bro. Joe Flora gave us a sermon on "Buy The Truth And Sell it Not." in the afternoon. "What are men buying today? What are they seeking? There is nothing that will satisfy your soul and mine, but the truth. Men are buying pleasure, pleasure. God's creation of man is in an awful condition. What are we saying with our lives? There are many that have their good reward when they leave this world. Our good Adviser said to buy the truth, not part of it. This truth has been proven. What is He worth to you today? He was worth thirty pieces of silver to Judas.

"Jesus wants our life's service, not as a slave, but willingly. Some may say, why must I buy the truth. We all realize there is a life to come. Do we know the way? Surely we need Him in this life and the life to come. Are we laying up treasures in Heaven or down here? They wear out down here, but things for Jesus never wear out. Might we treasure up the truth. Let us labor to meet in Heaven above and sing

those beautiful songs. We need not worry abount going home, for we will be there."

Another meeting is history on our hearts, and may the efforts put forth bring forth fruit. We thank one and all for their presence and may the richest blessings be upon all.

Martha I. Harman, Cor.

DALLAS CENTER, IOWA

We have enjoyed two weeks of powerful sermons. Bro. Jarboe put his all into the message with the Spirit's power. No souls were added to the fold of Christ. As children of God we are encouraged in the faith and are determined to conquer for the right.

Following are a few thought from the messages: Are we determined to be on fire for God? Do we Christians have a determination to be all out for God, to carry on His work and be a witness in this life? It is important to have prayer with the family each day. If we fear God we will have confidence in Him and not fear what man shall do to us. It means to put our full trust in Him and not half-hearted. Then we will come out victorious through all afflictions.

Sin means transgressing the divine or moral law. Christ is our redemption.

Salvation is free but costly. It cost the life blood of our Saviour. What is the meaning of the resurrection to us? Where do we place our hope? If we turn everything over to God we will know the joy of serving Him. In our daily lives if we are on fire for God the Holy Spirit will be manifest. We will not be just Sunday Christians.

Hearing the Word brings faith. Believing leads to repentance. Repentance leads to confession and confession to baptism. Conversion is a change from one condition to another. A change of mind and heart and relationship. The Holy Spirit is given to those who believe and submit themselves. We cannot have peace with sin in our lives. Do we have peace in Jesus and that joy which no man taketh from us? Can the world see it?

The choice of a nation. For a short time Jesus was popular. The people said the whole world is gone out after Him and praising Him. Just one day only they accepted Him as king with enthusiasm. Lot made the wrong choice by pitching his tent toward Sodom. He considered the advantages near the city and material progress. Are we pitching toward Sodom by letting the cares of this life choke out God's Word? What is your life? It is a vapor which soon vanishes. What will we do with Jesus? He requires our all. Esau chose what lasted only for the present and sold his birthright. What will you give in exchange for your soul?

Jesus was lost to his parents. We who make a profession should have Him in our possession. Many have lost the living presence of Christ. We will lose Him if we do not accept the whole gospel. Where have we lost Him? We will find Him right where we left Him.

We were happy to have visiting ministers with us for the Lovefeast on September 15-16. On Saturday we were favored with sermons from Bro. Will Root and Bro. Replogle. We were reminded of the two laws of life, God's law of righteousness and the laws of the land. The per-

fect law of God converts the soul. When we are quickened by the Spirit, we are brought back to a life different and far surpassing the former life. If we desire to go back to the former life, we have not been quickened by the Spirit.

Bro. Jarboe had charge of the examination service. He stressed the importance of getting right with God and letting the right influence go out in the community. If we are hypocrites there is something in our life displeasing to God.

On Sunday there were sermons by Brethren Donald Ecker, Isaac Jarboe, David Ebling and Will Root. There were thoughts on fellowship. Jesus went a little farther—in prayer in Gethsemane. He had fellowship with God. How far have we gone with Jesus? How blessed it is when Christ controls the home and our individual lives.

Bro. Jarboe gave his farewell message in the evening on the "Two Ways."

We were glad to have each visitor with us and we hope they will come and worship with us again.

Ethel Beck, Cor.

OBITUARIES

MRS. LEETA HILLIARD MURPHY

Mrs. Leeta Hilliard Murphy was born Aug. 30, 1917; died Aug. 31, 1951, aged 34 years and one day. She was the youngest daughter of Edward and Sister Ida Hilliard of Confluence, Pa.

Funeral services were conducted by W. J. Sines and Z. L. Mellott, both of Swallow Falls, Md., at the Funeral home in Confluence, Pa., interment in the cemetery at Ursina, Pa.

She leaves to surviver her: one son and one daughter, six brothers and one sister, also a host of relatives and friends.

Her parents preceded her in death. She was a life-long resident of Confluence, Pa.

Our friends on earth we meet with pleasure,
While swift the moments fly,
Yet ever comes the thought of sadness,
That we must say good-by.

How joyful is the thought that lingers,
When loved ones cross death's sea,
That when our labors here are ended,
With them we'll ever be.

No parting words shall e'er be spoken
In that bright land of flowers,
But songs of joy, peace and gladness,
Shall ever more be ours.

We'll never say good-by in heaven,
We'll never say good-by;
For in that land of joy and song,
We'll never say good-by.

In memory of a dear friend.
Sister Della M. Mellott,
Oakland, Md.

BELIEVE

Wm. N. Kinsley

John 20:29, 31, "Jesus saith unto Thomas, because

thou ast seen me, thou hast believed: Blessed are they that have not sent, yet have believed. These things are written, that ye might believe that Jesus is the Christ, the Son of God: and believing ye might have life through his name." I John 5:10-13. "He that believeth on the Son of God hath the witness in himself: He that believeth not God hath made him a liar; because he believeth not the record that God gave of his son. These things have I written unto you that believe on the name of the Son of God."

I John 3:23, "And this is his commandment, that we should believe on the name of his Son, Jesus Christ, and love one another, as he gave us commandment." Whosoever believeth that Jesus is the Christ is born of God. Who is he that overcometh the world? He that believeth that Jesus is the Son of God. The Apostle Paul could well say I have kept the faith. Doing the work of an evangelist, making full proof of thy ministry. II Tim. 4:6-7. "I am now ready to be offered, and the time of my departure is at hand, I have finised my course, I have kept the faith.

II Tim. 1:12, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." If we deny him he also will deny us: If we believe not, yet he abideth faithful. For we are made partakers of Christ, If we hold the beginning of our confidence steadfast unto the end." Heb. 3:17-19, "With whom was he grieved forty years? Was it not with them that had sinned? whose carcases fell in the wilderness. To whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." And they to whom it was first preached entered not in because of unbelief.

Mark 16:16-17, "He that believeth and is baptized shall be saved; But he that believeth not shall be damned. And these signs shall follow them that believe." Mark 9:23, "Jesus said unto him, if thou canst believe, all things are possible to him that believeth." Luke 8:50, "Jesus answered, saying, fear not: believe only and she shall be made whole." Luke 8:11-13, "Now this

parable is this, the seed is the word of God. Those by the way side are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved. They, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."

I Peter 2:6, "Behold, I lay in Zion a chief cornerstone, elect, precious: And he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: But unto them which be disobedient . . . . a stone of stumbling and a a rock of offense, event to them which stumble at the word, being disobedient. Whereunto also they were appointed." James 2:10, 12, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. So speak ye, and so do, as they that shall be judged by the law of liberty." V. 20-23, 26, "Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works and by works was faith made perfect or (complete). For as the body without the spirit is dead, so faith without works is dead also."

John 3:18-19, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil. V. 36, "He that believeth on the Son hath everlasting life; and he that believeth not, the Son shall not see life; but the wrath of God abideth on him."

Rom. 9:33, "Behold, I lay in Sion a stumbling stone and rock of offense: and whosoever believeth on him shall not be ashamed." Rom. 1:16, "For I am not ashamed of the gospel of Christ: For it is the power of God unto salvation to every one that believeth." Glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God. Acts. 28:23-24, "And when they

had appointed him a day, there came many to him, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not." After that the apostle Paul had spoken the word, well spake the Holy Ghost by Esaias the prophet unto the fathers, saying, hearing ye shall hear, and shall not understand, and seeing ye shall see, and not preceive: For the heart of this people is waxed gross. Paul continued two years, received all that came unto him, preaching the kingdom of God, and teaching those things which concerned the Lord Jesus Christ with all confidence.

Acts 26:27-28, Paul speaking in his own defense. "King Agrippa, believest thou the prophets? I know that thou believest. Then King Agrippa said unto Paul, almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day . . . . were altogether such as I am, except these bonds." Many are convicted to almost be Christians.

Hymn

Many are the Lord's professors,
Many to the shrine do go,
But how many real possessors
He, the Lord, doth only know.
Many have of heaven spoken,
But not all have started fair:
And because the rules are broken
Many fail to get there.

Luke 22:31-32, "The Lord said, Simon, behold, Satan desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: And when thou art converted, strengthen they brethren." Heb. 12:15, "Looking diligently lest any man fail of the grace of God, test any root of bitterness springing up trouble you, and thereby many be defiled." Follow peace with all men and holiness, without which no man shall see the Lord.

How can one so-called Christian, claim to be saved by grace, advocate war, blood shed, and urge on war and participate in it, even to the extent to lay hands on them that are peace loving citizens. Follow peace with all men, and holiness, without this, no man shall see the Lord. This is a definite

scripture, and God is no respecter of persons.

IITim. 3:11-17, "All scripture is given by inspiration of God, and is profitable for doctrine . . . That the man of God may be perfect throughly furnished unto all good works." Are we following the meek and lowly Lamb of God, the Prince of peace, and yet preach war? Rev. 14:3-4, "They sung as it were a new song before the throne . . . which were redeemed from the earth, these are they which . . . follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb."

Job 19:14, "My kinsfolk have failed, and my familiar friends have forgotten me." For I know that my redeemer liveth and that he shall stand at the latter day upon the earth. When I shall see for myself, and mine eyes shall behold, and not another. That ye may know there is a judgment. It is an evident fact, that many so-called Christians do not believe the scriptures. They built their faith on multitudes of men, or on the wisdom of this world.

The Apostle Paul's declaration is I Cor. 2:1-2, 4-5, "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified. My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

II Thess. 2:1, 3, "Now we beseech you, brethren by the coming of our Lord Jesus Christ, etc. For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Perdition meaning to destroy all good, to bring to ruin, men trying to bring misery, hell, suffering, on the earth. As we have today, even preachers on the pulpit advocating of using the atomic bombs, to destroy all living things, that God has created. The son of perdition, meaning, their father, the Devil or Satan, some one subject to Satan's power to exercising his wish, to destroy God's love and his creation.

I Thess. 5:15, "See that

none render evil for evil unto any man; but ever follow that which is good both among yourselves and to all men." Love worketh no evil to his neighbor. Love your neighbor as yourself. Pray without ceasing. Rejoice evermore. In everything give thanks: For this is the will of God in Christ Jesus concerning you. That the name of our Lord Jesus Christ may be glorified in you, and ye in him according to the grace of our God, and the the Lord Jesus Christ.

II Thess 2:10-12, "To them that receive not the love of the truth, that they might be saved, for this cause God shall send them strong delusions, that they should believe a lie: That they all might be damned who believe not the truth. Rom. 14:17-19, "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Let us therefore follow after the things which make for peace and things wherewith one may edify another.

The word believe is the basis or foundation of our faith. Also to love him who first loved us. So belief, love and faith is what brings obedience, which is good works, to follow. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Rev. 14:12-13, Here are they that kept the commandments of God and the faith of Jesus. Blessed are the dead, which die in the Lord, they rest from their labors: and their works do follow them.

Hymn

Lord in us their is no merit,
We've been sinners from our youth;
Guide us, Lord, by thy good Spirit,
Which shall teach us all the truth.
On the gospel word we will venture,
Come, good Lord, with courage, arm us,
To trust our Lord, Christ our Saviour
The good Shepherd feeds his sheep.

Hartville, Ohio.

WHAT A FRIEND WE HAVE IN JESUS

On the east side of the Peterborough-Port Hope highway at the turn to Elizabethville in Durham county, Canada, which used to be known as Kidd's Corners, a white monument commemorates the memory of Joseph Schiven, author of the famed hymn "What a

Friend We Have in Jesus."

Scriven came to the district 100 years ago, from Dublin, Ireland, and was engaged first as a tutor to the Pengelly family children and later became a local preacher.

He was a graduate of Trinity College, Dublin. He lived near the location of the monument and while he embraced many of the beliefs of the Plymouth Brethren, he did not join that congregation. He preached on the streets of Port Hope and on one occasion he was pelted with mud. His answer to the few who were responsible for the mud-slinging was to kneel in prayer in the road to ask "Forgive them Father for they know not what they do." He lived simply and gave much to the poor although he had very little of this world's wealth. On one occasion he devested himself of some of his clothes to give them to those who needed them more than he.

He published his hymns in Peterborough, and in a small volume of the hymns, the most famous one was not included. He lived for thirty years near Rice Lake and his bethrothed, Eliza Roach, died at the Pengelly home at the age of 21. She was baptized in Rice Lake and took a severe cold. The illness developed into what was then called "the decline" or tuberculosis. He promised her he would never marry and he kept his word. He is buried alongside her in the Pengelly Hills cemetery on Rice Lake. He died at the age of 66.

Joseph Scriven's hymn has been attributed to "Horatius Bonar" and to some other great hymn writers. More than fifty million copies have been known to be published. Mr. Sankey, the great evangelist, used to sing it at all his revival meetings.

Sel. by George Allen.

REMISSION

Having treated on the mode of baptism as far as it is expedient we shall resume the subject of Remission. One great error, in our judgment on this subject, is this, that the forgiveness of sins must be obtained before baptism, and that baptism of course is not "for the remission of sins." I know of no scriputre that will support these opinions, and I will go

farther and say, that these opinions cannot be supported by the New Testament. In fact we just have the reverse of them in the doctrine of our Lord Jesus Christ and his holy apostles. We shall now attend to this matter in brief manner. It is acknowledged, "that every one that is pardoned is saved, and every one that is saved is pardoned, and this is the privilege of the sons of God only." Thus is salvation only to be enjoyed in Christ; and to be in Christ, is to be a member of his body, the church; the prerequisition to admission being complied with according to the Gospel.

We say then according to the ordinary means of salvation, we put Christ on in baptism, and thus having put him on we are in him, and cannot be in him until we have put him on. We nowhere read, from the second chapter of Acts to the final amen of Revelation, of a single unbaptized person being a member of the body of Christ, and the true church of Christ, since the apostles never did, nor ever will admit an unbaptized person into her body. Here we have the evangelists, the Acts of the Apostles, and the Epistles to the churches, to corroborate with us on the subject of membership and remission.

In Matthew read, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What was this teaching of the nations and baptizing them for? Why, in order to salvation, or the forgiveness of sins. Dr. George Campbell's translation reads, "Go, therefore, convert all the nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit." From said translation it may be plainly inferred, that baptism is the converting act, consequently, none can be said to be converted to God that have not been baptized. A man may believe and repent, and yet not be converted to God. Faith and repentance do not convert, but prepare us for conversion to God.

The word conversion, signifies a turning to God, we, therefore, argue that the unbaptized cannot in the Gospel sense of the word be said to be converted to God. They are nowhere said to be so, baptism, we repeat is

the converting act. In the days of the Apostles whenever a person was baptized, he was said to be converted, and not before, Acts 15:3, 9. If repentance be the converting act, why did Peter in his second sermon, Acts 3:19, teach the people to "Repent and be converted?" It is plain that repentance does not mean conversion. People may repent and not be converted, but in order to the remission of sins, people must be converted, and in order to conversion, they must repent, in order to repentance they must believe.

The Apostle Peter in his first sermon delivered on the day of Pentecost taught the people who inquired "What shall we do?" "Repent and be baptized in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." Here we have the word baptized used instead of the word converted. In his second sermon, as already quoted, we have the word converted for the word baptized, and here in his first sermon, we have the words "for the remission of sins" used instead of the words, "that your sins may be blotted out." For the words "ye shall receive the gift of the Holy Ghost" we have "when the times of refreshing shall come from the presence of the Lord." Now Peter preached the same Gospel upon these two occasions and when the two sermons are contrasted, we have a demonstration of the correctness of our remarks on the word converted.

We shall now call up our brother Mark, the evangelist, and consult his record of the commission of the Apostles. Common version "And said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned," Mark 16:15-16. In the translation by George Campbell, James Macknight, and Philip Doddridge, "And he said to them: Go throughout all the world, proclaim the glad tidings to the whole creation. He who shall believe, and be immersed, shall be saved, but he who will not believe, shall be condemned." Here we have salvation connected with baptism, and what God hath joined together let no man put asunder.

Suffice it to say, that this

text is so express on, baptism for salvation, it needs no explanation, and agrees with Matthew's record, and next to Mark, consult Luke's record of the commission. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," Luke 24:47. Quoting from the aforementioned translation, "And that reformation, and the remission of sins should be proclaimed in his name among all nations, beginning at Jerusalem." Thus we see that Luke is in harmony with Matthew and Mark.

Let us inquire into the doctrine announced by the Apostles at Jerusalem, when invested with power from above; Peter, standing up with the eleven, proved to the satisfaction of three thousand souls, that Jesus Christ was the true Messiah. Full of this faith they inquire of the Apostles, what they should do; and now, for the answer to this all important question. Peter answers the question as follows: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost," Acts 2. "And Peter said to them, reform, and be each of you immersed in the name of Jesus Christ, in order to the forgiveness of (your) sins, and you shall receive the gift of the Holy Spirit," afore mentioned translation.

How beautifully do these Scriptures tally "In the name of Jesus Christ." That is, by the authority of the only begotten Son of God. "In the name" is equivalent to, by the authority of. In the name of the King or President, is by the authority of the King or President. Now the question is: did the Saviour mean that disciples were to be immersed by the authority of the Father, Son, and Holy Spirit? If by the authority of the Father, for what purpose were they immersed? The authority by which any action is done, is one thing; and the object for which it is done, is another.

None who can discriminate, can think that it is one, and the same thing to be immersed in the name of the Lord, and in the name of the Lord Jesus. The former, denotes the authority, by which the action is performed; the latter, the object, for which it is performed. Persons are said to enter into matrimony,

to enter into an alliance, to go into debt, to run into danger. Now, to be immersed into the name of the Lord Jesus, was a form of speech in ancient usage, as familiar and significant as any of the preceding. And when we analyze these expressions we find they all import, that the persons are either under the obligations, or influence of those things into which they are introduced. Hence those immersed into one body, were under the influence and obligations of that body.

"Those immersed into Moses, assumed Moses as their law-giver, guide, and protector, and risked every thing upon his authority, wisdom, power, and goodness. Those who were immersed into Christ, put him on, or acknowledge his authority and laws, and were governed by his will; and those who were immersed into the name of the Father, Son and Holy Spirit, regarded the Father, as the fountain of all authority; the Son, as the only Saviour; and the Holy Spirit, as the only advocate of truth, and teacher of christianity. Hence, such persons as were immersed into the name of the Father, acknowledged him, as the only living and true God; Jesus Christ as his only begotten Son, the saviour of the world; and and the Holy Spirit as the only successful advocate of the truth of christianity upon the earth," appendix to George Campbell, James Macknight, and Philip Doddridge's translation of the New Testament, page 452.

Sel. from Nead's Theological Works.

WHEN JESUS CAME

Some household cares perchance had chained our feet,
Or passing guest beguiled with converse sweet;
A little languor fettered our desires
For heavenly dew or pentecostal fires;
But afterward we owned—we owned with shame—
Alas! we were not there when Jesus came.

Yet, if a king gave audience for an hour,
And bade us wait on him for wealth or power,
How had we sped through dark, unlovely street
To pour our supplications at his feet!
Our King audience, Jesus is His name;
Alas! we were not there when Jesus came.

It might have rained, or winter winds were rough;

It was too hot or was not warm enough!
And so we let the hour of dew pass by,
And so we let the precious moments fly.
Which might have nursed a holy, steadfast aim;
Alas! we were not there when Jesus came.

Yet there may be a faithful one who keeps
A mournful vigil where a sufferer sleeps;
Balm for the grief He'll give and rest for toil,
So she who tarries shall divide the spoil;
Though all unpraised and all unknown to fame,
She shall be satisfied, for "Jesus came."

Or orphan, homeless children claim our care;
God's own are these, His little lambs they are—
A circle very close unto their Lord,
Their voices will not drown His whispered Word;
All unrepining, let us own His claim,
And say, "We were at home when Jesus came."

Let naught but duty keep us from His feet
Whose invitations are so free, so sweet.
Outrun the earnest, break through every press;
He must not miss us when He comes to bless,
Else shall we own—and own with bitter shame—
Alas! we were not there when Jesus came.

Christian Home, Council Bluffs.

THE FAITHFUL FEW

In every church, in every clime,
When there's some work to do:
It very likely will be done
By just faithful few.

While many folks will help to sing
And some of them will talk,
When it come down to doing things
A lot of them will balk,

"We can't do this, we can't do that,
Excuse us, please—this time;
We'd be so glad to help you out,
But it's not in our line."

So when the leader casts about
To find someone who'll "do,"
Although he's done it oft before,
He asks the Faithful Few.

Of course, they're very busy, too,
And always hard at work:
But well he knows they'll not refuse,
Nor any duty shirk.

They never stop to make excuse,
But promptly try to do
The very, very best they can
To smooth the way for you.

God bless, I pray, the faithful few,
And may their tribe increase—
They must be very precious to
The blessed Prince of Peace.

—Chester E. Shuler.
Sel. by Ethel Beck.

THE SUNFLOWER

Out in the garden on summer day
A sunflower stood in bright array;
Happy it looked as with golden eye
It followed the sun in the azure sky.
While always turning to the light
And as the sun moved on its way
The golden sunbeam is not dismayed.

If life's bright side I would live,
Contentment, gratitude therein to trace,
I might have sunshine even to share
To make for others days more fair.

Do all the good you can,
In all the ways you can,
To all the people you can,
Just as long as you can.

TAXED

O who is taxed for the sunshine,
And who for the rain;
For the magic of the rainbow
And the golden sheaf of grain;
For the purple of an aster,
And the tones of the rustling leaves,
O, who is taxed for the beauty
The God of nature conceives.

ONE THING AT A TIME

One task at a time without worry or fear:
One day at a time though the morrow draws near;
One deed well accomplished suffices the day,
Start not many missions take time to pray.
You can't borrow sunlight from night's open door:
One task in one day is enough to explore,
Make every hour count in the moments you spent,
Tomorrow's a stranger: today's a friend.

WHICH ARE YOU?

There are two kinds of people on earth I mean, there are the people who lift, and the people who lean. Wherever you go you will find the world's masses, are always divided in just these two classes. And surely enough to make them all is only one lifter to twenty who lean. In which class are you?

SENTENCE SERMONS

Let the other fellow talk a little once in a while, you cannot learn much by listening only to yourself.

Never shift your mouth into high gear, until you are sure your brains are working.

Some men think they have made their life a success, when all they have made is money.

Learn from mistakes of others, you cannot live long enoughto make them all your self.

I am passing through this life but once, and any good that I can do or any kindness I can show to any fellow being, I must do and not delay for only once will I pass

this way.

Most people think they would rather be miserably rich, than happily poor.

When a man becomes thoroughly acquainted with himself, he ceases to wonder why he has so few friends.

All can pray—many can give.

Some people use religion like a bus. They ride on it only when it is going their way.

No two men are alike, but both of them are glad of it.

True happiness consists not in the multitude of friends, but in their worth and choice.

Nothing exept what flows from the heart can render even external manners truly pleasing.—Blair.

If it is true that one judges a man by the deeds which he does, one knows him also by those that he does not do.

It is better to understand a little than to misunderstand a lot.

It is not the number of hours you put in—its what you put in those hours that counts.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains.—Holmes.

All men have fits and starts of nobleness, but the characteristic of true heroism is its persistency.—Emerson.

Whosoever shall be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all.—Mark 10: 43-44.

Out of God's Word clear, living waters roll, and form a never-failing well of love within the soul!—Takayoshi Masteryama.

You are my dearest treasure and I come confessing, it is the burden God has turned to blessing.

My interest is in the future, because I am going to spend the rest of my life there.

BIBLE MONITOR

Vol. XXIX Nov. 15, 1951 No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GIVING OF THANKS

No doubt we all realize the necessity of thanksgiving, at all times and especially at this time of the year, when the Lord has so richly blessed us with the fruits, grains and blessings of nature. The question comes to us, in what way or what methods should we use to express our Thanksgiving?

The giving of thanks is to acknowledge favors received and express gratitude and praise for them. First, before we can truly give thanks and definitely before God will accept it as such; it must come from the heart and not just be an expression of our lips. The right mood for thanksgiving is an humble, submissive spirit, realizing our continual dependence upon our Lord and Maker. True thanksgiving is neither given to be heard of men nor because it is popular at this time of the year. Unless we realize our dependence upon Almighty God and that He has blessed us far above that which we deserve, we cannot sincerely express gratitude and praise to Him.

"Continue in prayer, and watch in the same with thanksgiving," Col. 4:2. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name," Heb. 13:15. Prayer, from the heart and in the proper posture and attire, is definitely thanksgiving unto God. The fruit of our lips giving thanks to His name determines our thanks and adoration of our Lord and Maker. The fruit of our lips could easily be rendered in a way and language that would not be thanks, praise or adoration of God. Notice that this

scripture tells that this attitude and expression should be continually and not just one day out of the year.

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms," Psa. 95:1-2. We can express thanksgiving by singing such as will be a joyful noise unto the Lord. Any singing that is not of the nature, purpose, method or spirit so as to be, a joyful noise unto the Lord, may not be accepted as thanksgiving.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Enter into his gates with thanksgiving, and into his courts with :praise: be thankful unto him, and bless his name," Psa. 100: 1-2, 3. Is even all singing, dare we say church singing, a joyful noise unto the Lord? Singing is an incentive to gladness, yes singing, nothing is mentioned of listening to someone else sing.

Giving of thanks is not just an opportunity or privilege that we have but it is actually our duty. "Thou are worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created," Rev. 4:11. As a people of God, are we a pleasure to Him in the way we thank, praise, honour and obey Him or must He regard us as unprofitable servants? Not that the Lord actually needs anything from us but we need to be His true servants. Now is the time to serve, honor, praise and obey Him; while we are still able to enjoy His blessings upon this earth. We certainly do not want to be among the group to whom He will say, "I never knew you: depart from me, ye that work iniquity," Matt. 7:23.

GIVE THANKS UNTO THE LORD

Paul R. Myers

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," James 1:17.

All the multitude of blessings which we enjoy from

time to time; good health, right use of our mind, comfortable shelter, food, religious freedom, etc., to name but a few, are given of God. He literally showers us with these needed blessings. Oft times we receive them when we are very undeserving. That we can never repay Him in full is understandable. We can give thanks unto the Lord, which is our sacred duty.

David, in meditating on the goodness of God and His mercies extended towards the human race, in Psalms 118:29, penned these words, "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

In this verse David entreats us that we give thanks. The word "O" expresses, in his way, after enumerating in this Psalm God's goodness toward us, in summary, that we have reasons to be thankful. We are to render thanksgiving not unto man, but David says, "Give thanks unto the Lord." Give thanks unto the one from whom we receive the gifts and blessings referred to by James. Be thankful to Him, who, being a living God, and God of the living, deserves and wants our thanks.

There are innumerable reasons why we should be thankful to Him. In this particular verse of Psalms we have two reasons mentioned. First, that He is good. How thankful we should be for the goodness of God. A good God is very able to give good gifts. When someone is good to us, it implies that they love us. They want to make us happy. They have no intent of harming us. They treat us the way they want to be treated. So it is with God.

Surely God loves us. He so loved us that He gave His only Son as a propitiation for us. For that one blessing, we should be extremely thankful. God surely wants His children to be a happy people. If we are true to our profession, we will be happy. We will enjoy our Christian life. To be freed of the penalty of sin, which is death should cause us to be happy and thankful. It is not God's intent to harm or destroy us, It is His will that none perish. We should be thankful God grants unto us more blessings than we can consume. We should, in exchange, be His true followers and live a life of thanks-

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giving each day of the year.

The second reason we should be thankful to Him, as referred to in this scripture, is for His enduring or everlasting mercy. Should God withhold mercy, we would be without hope in this life and also in the life to come. Mercy is unearned favor of God. Paul tells us in 2 Cor. 1:3 that God is the father of mercy. He is the originator of mercy. He is the source of mercy. Paul, in writing to the Ephesian brethren in chapter 2, verse 4, tells us that God is rich in mercy. Such an one, who has mercy in abundance, is the one we should serve, worship, trust and obey. To such a merciful God, we should render from our lips, praise and thanksgiving, in that we have a merciful Father with whom we have to deal. Without God's mercy, we would all face utter destruction. Because of the mercy of God, we have an untold number of blessing showered upon us.

Above all blessings, we should be especially thankful for the plan of salvation. Thankful that there is a way to avoid the penalty of sin in Hell. Thankful for the Church of Jesus Christ. Thankful for faithful and loyal brethren and sisters. Thankful for both spiritual and temporal blessings. We should be thankful for the privilege of prayer. Thankful that God is a living God and that He does hear and answer our prayers. We should thank Him for His manifold promises and the assurance of their fulfillment.

We should be very thankful that we need not live under the domain of Communism, Facism, terrorism, etc., but that we are privil-

eged to live in a yet Christian nation, where we can worship according to the dictates of our conscience, unhindered and unmolested.

To sum up our responsibilities to God in the attitude of being thankful, the apostle Paul admonishes us in I Thess. 5:17 thus, "In everything give thanks: for this is the will of God in Jesus Christ concerning you."

Box 117, Greentown, O.

BEING THANKFUL

Charlie M. Kintner

We are approaching another Thanksgiving day, that has been set side for us to honor God, for the blessings received from Him during the year. But we cannot thank him enough in one day to last for the year, so we should express our thanks every day to God from whom all blessings flow. It should be a daily sacrifice three times each day. "In everything give thanks; for this is the will of God in Christ Jesus concerning you," I Thess. 5:18. "We give thanks to God always for you all, making mention of you in our prayers," I Thess. 1:2.

Be thankful for:

1. Our breath of life.
2. God's plan to save that life.
3. Our duty so we can help to work that plan.
4. How thankful we ought to be that we can be servants of the Savior and a just God, whose promises are sure, and for God's people to live with, in unity and peace in this life: and for the temporal things of this life. Thankful for the rulers of our nation and all other nations who respect the church and its righteous works.

"As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. Thanks be unto God for his unspeakable gift," 2 Cor. 9:9-12, 15. So great are the gifts of God that we

cannot express them all in words, deeds or thoughts.

"Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ, Eph. 5:20. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes," Matt. 11:25. The common and dependant people are more willing and ready to accept the Lord's ordinances and commandments; but to the wise and prudent of this world they are foolishness.

We are thankful for the church our Savior has established here on earth, and its holy influence, that in it we can worship together and manifest our gratitude and love to God and each other. So many people are thoughtless, indifferent and unthankful to their creator.

When Jesus cleansed the ten lepers, only one of them turned back and glorified God, "And fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? And he said unto him, arise, go thy way; thy faith hath made thee whole," Luke 17:16-17, 19.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing," Psalms 107:21-22. "I will praise the name of God with a song, and will magnify him with thanksgiving," Psa. 69:30.

Greentown, Ind.

THANKSGIVING DAY

Wm. N. Kinsley

Thanksgiving meaning: to be thankful, to express thanks, rendering thanks for past favors or for goodness received. An expression of gratitude. The acknowledgement for good or kindness received. An expression of sentiment. To extol, to merit, to praise, to reverence, to respect, to honour, to adore, to thank. Thanksgiving day is a day set apart especially for giving thanks for temporal and divine favors or blessings. A public celebration for divine goodness.

This day was set apart, or originated by the early settlers in America. These people fled from religious persecutions and came to america where they could worship according to the dictates of their conscience or the guidance of the Holy Spirit. They felt grateful and thankful for this privilege and opportunity they were able to enjoy. Also for the crops, temporal blessings and the protecting care of the Lord. So they had collective worship and became a day appointed. Praise the Lord. It became nationally respected, and was handed down from one generation to another. It has been observed for about two hundred and fifty years, and it has ever since been perpetuated by many people.

In the year of 1776 the Declaration of Independence was signed, and shortly after the Constitution of the United States was drawn up. It inscribed the purpose of freedom of religion or religious convictions, thus far has been maintained, praise the Lord for guidance and divine inspiration, hoping it may so continue. We should yet feel thankful for this privilege, and the wonderful blessings this country has enjoyed. The Lord has smiled graciously upon this wicked and adulterous people. We have some groups that have much of ceremonial or formal worship, which the Lord is not so well pleased with.

If we have thankful hearts, it does not take so many words to express it. The Lord knoweth our hearts desires. How can we be thankful, if we are of a grouchy, crabbed or faulty disposition, or envious of others. If we live in malice, envy, hateful, hating one another, and taking revenge on our fellowmen, how dwellest the love of God in your hearts? We are admonished that we shall not be as the unthankful.

It seems quite a task for some people to say thank you. Heb. 13:15, "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Eph. 5:20, "Giving thanks always for all things.

Col. 4:2, "Continue in prayer, and watch in the same with thanksgiving." Phil. 4:6, "In everything by prayer and supplication with thanksgiving."

2 Cor. 1:11, "That thanks may be given by many on our behalf. Thanks be unto God for his unspeakable gift." Luke 2:28, "Anna coming in that instant gave thanks likewise unto the Lord." Acts 14:15, 17, "God, which made heaven, and earth, and the sea, and all things that are therein, nevertheless, he felt not himself without witness, in that he did good, and gave us rain from heaven, and fruitful season, filling our hearts with food and gladness." Well could the Psalmist declare, Praise the Lord for his goodness, and his wonderful works toward the children of men.

Acts 17:24-25, 27-28, "God that made world and all things therin, seeing that he is Lord of heaven and earth. . . . . Seeing he giveth to all life, and breath, and all things. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live and move, and have our being; . . . . for we are also his offsprings." V. 31, "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men.

The Psalms. The Lord is the portion of mine inheritance, and of my cup. Thou will shew me the paths of life: In thy presence is fullnes of joy: at thy right hand there are pleasures for evermore. O praise the Lord. Rev. 4:11, "Thou art worthy, O Lord, to receive glory and honor, and power: for thou hast created all things." Thanks be to him that sat on the throne, who liveth forever and ever. Rev. 7:17. "The Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water."

Hymn

Long hast thy favor crowned our days,
We see that his all bounteous hand
Has scattered blessing over the land
Supported by thy guardian hand.

Let every earthly blessing prove
Our thankfulness to him we owe.
For various reasons we have come
Before the Lord with pray'r and song.

Hartville, Ohio.

It takes work and trouble and self-denial to make ones self popular, but it can be done.

THANKSGIVING

Bertha R. Dorsey

An acknowledging and confessing with gladness, the benefits and mercies, which God bestows either upon ourselves or others.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," Phil. 4:6.

"For all things are for yoursakes, that the abundant grace might through the thanksgiving of many redound to the glory of God," 2 Cor. 4:15.

"Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving," Col. 2:7.

"Continue in prayer, and watch in the same with thanksgiving," Col. 4:2.

"For every creature of God is good and nothing to be refused, if it be received with thanksgiving," I Tim. 4:4.

"Being enriched in everything to all bountifulness which causeth through us thanksgiving to God," 2 Cor. 9:11.

"But I will sacrifice unto thee with the voice of thanksgiving: I will pay that I have vowed. Salvation is of the Lord," Jonah. 2:9.

"And offer a sacrifice of Thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God," Amos 4:5. "And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small," Jer. 30:19.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody," Isa. 51:3.

"And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun," Neh. 11:17.

"That I may publish with

the voice of thanksgiving, and tell of all thy wonderous works," Psa 26:7.

"Offer unto God thanksgiving; and pay thy vows unto the most high," Psa. 50:14.

"I will praise the name of God with a song, and will magnify him with thanksgiving," Psa. 69:30.

"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord," Psa. 116:17.

"Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God," Psa. 147:7.

"And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing," Psa. 107:22.

"Enter into his gates with thanksgiving; and into his courts with praise: be thankful unto him, and bless his name," Psa. 100:4.

"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms," Psa. 95:2.

"Saying, amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power and might, be unto our God for ever and ever. Amen." Rev. 7:12.

Salisbury, Pa.

THANKSGIVING

Ethel Beck

For sins forgiven, and lessons on life's way,
I thank Thee Lord!
For council "not to faint," but rather "pray,"
I thank Thee Lord!
For plans upset, which thrust me on Thy care;
For hope that soared in face of black despair,
And for Thy presence with me everywhere,
I thank Thee, how I thank Thee Precious Lord!

For consolation of Thy holy Word,
I thank Thee Lord!
For journeys over land and over sea,
To witness to Thy truth so grand and free,
Bespeaking love divine at Calvary,
I thank Thee, my Redeemer and my God!

For fellow saints to cheer my pilgrim way,
I thank Thee Lord!
For Thy "new song" which turned my night to day,
For faith—Thy faith that would not be delayed,
When all seemed lost—which cheered me as I pray,
And on Thy promises my weak heart stayed—
I thank Thee, how I thank Thee, Savior mine!

—Alice Maud Carvell.

Again we have many things for which to thank the Lord. We have enjoyed

many beauties of nature through the year. The leaves are especially pretty as we view the scenery over this fair land of ours. We thank God for such beautiful things which He gives us to be hold. Our eyes would tire of looking at the same things as we travel along.

But above these temporal things in life which perish, we thank God for spiritual blessings. They last through all eternity. The first line of the poem says, "for sins forgiven." "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," Eph. 1:7. We should daily thank the Lord Jesus for redemption and the forgiveness of our sins. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name," Heb. 13:15.

Perhaps our plans have been upset and we have been disappointed even to despair. Then we sought refuge in the Lord and trusted Him. His presence and the consolation of His Word carried us through. Did we thank Him for His nearness and the lessons we have learned through affliction?

As we journey over land and sea, do we thank Him for the privilege to witness for Him? Many times our contacts on trips have encouraged us on the upward way.

Surely we are thankful for fellowship with fellow saints of like precious faith. How it does encourage our hearts and increase our faith. May we show our thankfulness in service for others.

Perhaps some kind words or encouragement is needed. One who is tired and weary or sick, would appreciate or help in the duties and cares of life. There are so many ways in which one can be helpful and show our thankfulness for blessings given to us.

"But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that I have vowed. Salvation is of the Lord," Jonah 2:9. This is a part of Jonah's prayer while in the fish's belly. When his soul fainted within him he remembered the Lord and prayed. He was now submissive. He was willing to obey God and pay his vows. He was now ready to speak and give God's mesage to the people.

He knew God heard his prayer and could well give thanks for deliverance and a second chance to obey. We can be thankful that God has spared us up to this time to realize more fully our duty to Him. Have we let opportunities slip by and tried to get out of work as Jonah did? Let us thank God that we still have life to prove our faithfulness to Him.

"Offer unto God thanksgiving; and pay thy vows unto the most High," Psa. 50:14.

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people," Psa. 116: 12-14.

When we read through several Psalms of praise and see the goodness of God to us, it makes us wonder what we can render to Him for all His benefits. Do we have vows to pay? We are constantly indebted to our Lord and Saviour for salvation through His blood. We can never pay that debt. So God offered it as a free gift and requests our life's service of continual praise. We have made baptismal vows. We have promised to forsake the devil and live faithful until death. Are we keeping our vows each day? Or do we think we can serve the devil a few times and get by with it. The church may not know about it, but God does. Can we expect the reward of the faithful if we do not keep our vows?

"Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness," Psa. 29:2. We can do this by a daily life of praise and thanksgiving, witnessing by our conduct, appearance and conversation. Only the full surrendered life is worthwhile. Half-heartedness makes us miserable.

Can we expect God to continue His blessings to us if we do not use them to his glory? We are stewards of all He entrusts to us and must give account for the way we use His blessings.

"Please bless me, Lord, with blessings sweet,
I pray from day to day."
But how did I the blessings use
He gave me yesterday?

"And thank you, Lord, for life, and health,
My sight, and two strong hands."

Yet have I used these blessings each,
To follow His commands

And still I pray "—and thank you, Lord,
For friends I love, and kin."
Yet so few hours I ever spend
To lead a friend to Him.

As daily blessings I receive,
And each so little used,
Can I regret, bemoan, repine
The few He does refuse

No! I must learn to value these
He gives, for His Son's sake.
For "thanks" of words, is empty,
If I use not what I take.

Oh! may my thanks be not mere words,
But daily, Christ-like, living
Through which to show His love abroad,
This then, is true thanksgiving.
—Lilian Duhan.

Dallas Center, Ia.

NEWS ITEMS

BETHEL, PA.

The Bethel congregation held their revival meetings, beginning Aug. 12th and continuing for two weeks. Bro. Sherman Reed, from Dallas Center, Iowa, was with us and gave us some very good messages and admonitions. These have been an inspiration to us, as well as a means of bringing some more souls into the church. Through his efforts, three young sisters were baptized. We pray that not only these, but we all, may live true to the vows that we have made in the flowing stream.

Sarah E. Weaver, Cor.

MECHANICSBURG, PA.

On Oct. 13, we began our services at 2 p. m. with hymns No. 108 and 225. Also No. 144 was sung and Bro. Ray S. Shank opened the meeting with the reading of Matt. 7 and prayer. Our Elder, A. G. Fahnestock, took charge of the services.

Bro. Henry Keggerreis called for hymn No. 351, then he read Col. 3 and spoke thereon. Bro. Clayton F. Weaver read 1 Cor. 11 and spoke on the examination service. Bro. Fahnestock spoke on "Forgiveness." We sang No. 381 and were dismissed to prepare for the later service.

At 6:15 p. m. we were called together by singing. About 65 surrounded the Lord's tables with Bro. Clayton F. Weaver, from the Bethel congregation officiating. We also had Bro. Henry Keggerreis from the Bethel congregation and Bro. Earl Strayer from the Vienna, congregation with us, to help with these services, besides our home ministers. Bro. Shank lead the closing prayer, hymn No. 600 was sung and we were dismissed. Thus ended another grand Lovefeast service.

Sunday morning we gathered for Sunday school at 9:30. Our superintendent, Bro. Paul C. Weaver, called for hymn No. 313, read John 5 and lead in prayer. The teachers then took charge of the lesson from 2 Kings 6. We had 64 in attendance.

Bro. C. F. Weaver opened the preaching services, read Isaiah 6 and lead in prayer. Elder Ord Strayer, of Vienna, Va., was with us and brought a message from Micah

6:8. Hymn No. 250 was sung and Bro. Keggerreis preached from the first chapter of John. Hymn No. 42 was sung and Bro. Shank closed the service with prayer. We were all filled with the spiritual messages our brethren brought to us.

We went to the basement to strengthen our physical bodies with the fruits of the earth. After dinner we separated to go to our homes, far and near. We wish to kindly thank all who came to worship with us and ask them all to come again. May our Heavenly Father bless them all. Pray for us that we all may grow stronger in the Lord's service, is my prayer.

Harry L. Junkins, Cor.

OAKLAND, MD.

The Swallow Falls congregation met in council Oct. 6, at 3 p. m. with visiting Elders James Keggerreis, and Emmert Shelly and presiding Elder Ray S. Shank, present. After hymn 147 was sung Bro. Keggereis opened the meeting by reading Eph. 5, and prayer.

Bro. Shank then took charge of the meeting. The minutes of the last council were read and accepted. Three letters were asked for and granted . Officers for 1952 were elected as follows: Church clerk, Homer Mellott, treasurer, Ruth Snyder; trustee, Dwight Snyder; Monitor correspondent and agent, Ruth Snyder; Sunday school superintendent, James Sines; Sunday school secretary, Dwight Snyder; adult teacher, Z. L. Mellott; young peoples' teacher, Homer Mellott; Beginners' teacher, Rosalie Mellott; adult Bible study teacher, Z. L. Mellott; children's Bible study teacher, Homer Mellott; caretaker for the church, James Sines; and Bro Ray S. Shank was re-elected elder for a term of two years.

We also voted for an evangelist for our 1952 series of meetings. Bro. James Keggerreis was chosen and consented to come, the Lord willing, ten or eleven days prior to the Lovefeast which is Saturday before the last Sunday in August. It is not too soon to pray for the success of these meeings.

A collection which amounted to $7.00 was taken. The minutes of the meeting were read and accepted. Bro. Shank offered the closing prayer after which we sang, "Praise God from Whom all Blessings Flow." So closed another business meeting which we trust was pleasing to the Lord.

Bro. Keggerreis and Bro. Shank stayed over the night and were with us in services Sunday morning. Bro. Keggereis gave us an inspiring message from God's word, which we appreciated very much.

Ruth M. Snyder, Cor.

PLEVNA, IND.

Plevna congregation met in council Sept. 7. Bro. Koones opened the meeting by scripture reading and prayer. Our Elder, Elzie Weimer then took charge.

This being the meeting before the lovefeast the deacon brethren made the annual visit and gave their report on same. One letter was granted. Meeting was closed with prayer by Sister Edith Rush.

On Sept. 23, Bro. Paul Myers and wife came to assist us in a two weeks' revival, the interest and attendance was good. One accepted

Christ and was baptized. On Saturday, Oct. 6, we met for service at 10 o'clock and at 2 o'clock with Bro. Herbert Parker giving the examination service.

During intermisson baptism was administered.

In the evening 75 surrounded the Lord's table with Bro. Myers officiating. Visiting ministers present were Brethren Paul Myers, Joseph Flory Herbert Parker, Earl Strayer and Paul Morphew.

On Sunday morning we met at 7 o'clock for morning worship and at 9:30 for Sunday school with Bro. Hicks as teacher of the adult classes, after which Bro. Myers gave the message.

The evening service brought the meeting to a close. May the Lord bless Bro. and Sister Myers as he goes forth preaching the Gospel and that through his efforts much good may be done.

We were glad for the visiting members and friends that were with us during these meetings and all are invited to come and worship with us at any time.

Tena Weimer, Cor.

SHREWSBURY, PA.

We, the Shrewsbury congregation, began our revival meeting on Aug. 27th and continued two weeks with Bro. James Keggerreis of Straustown, Pa., as our evangelist. He did not shun to preach the full gospel and gave us 17 spirit filled sermons. Here are a few of the things Bro. Keggerreis gave us to think about.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Rom. 1:16. Paul not only preached the gospel but also lived it.

Unity of the church, St. John 17: 1, 26; A perfect prayer from a man who had no sin. How Jesus prayed for his disciples, and not only for them but for all who believe in His word.

The Church, Jesus speaking to Peter saying, "That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," Matt. 16:18. Old Satan has been trying hard to tare down the church but cannot possess it. There is no end to the church, the church of Jesus Christ. The church triumphant.

2 Tim. 1:1-14, The faith that Paul received from his mother and grandmother. Have we that faith, the faith of Jesus Christ We fail too often to bring our children up in the nurture and admonition of the Lord. Fathers and mothers fail to tell their children of the sins and abominable places here. Many have not fully surrendered their lives to the Lord Jesus Christ is the reason they are lost.

Isaiah 53, The prophecy of Christ which was to come upon this earth. Christ who had no sin but took upon himself the iniquity of us all.

Psalms 51, God wants a true repentance, one that comes from the heart. Too much sin and sorrow. We have gone too far away from God. To many members who have not truly made repentance. God will help us if we are willing to let God have his way in our lives. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," 2 Cor. 6:17.

Matt. 22:14, "Many are called, but

few are chosen." Look at the children of Israel, how many were permitted to enter the promised land. We must forsake all and follow Jesus. He has shown us the way.

I Thess. 4, The second coming of our Lord Jesus Christ. As it was in the day of Noah, so shall it be when the son of God shall come. Two shall be in bed, the one taken and the other left, two women be grinding at the mill, the one taken and the other left, two shall be in the field, the one taken and the other left. Flesh and blood cannot inherit eternal life. There must be a change.

As the results of his labors, one precious soul was willing to give her heart to God and her hand to the church, and we all feel we have been drawen closer to our Saviour through these meetings.

May God richly bless Bro. Keggerreis as he continues to preach the Word.

On Oct. 15th, we met at 7 p. m. for our regular quarterly council. Meeting opened by singing hymn No. 481, after which our elder, J. H. Myers, read Psalms 11 and Bro. Ray S. Shank led us in prayer. Our elder then took charge. The church and Sunday school treasurers' reports were read and accepted. Arrangements were then made for our fall Lovefeast which will be Nov. 4th.

Bro. A. G. Fahnestock and Bro. Ray S. Shank were with us at this time as the church felt the need of help in the ministry also in the deacon's office. Bro. Fahnestock then took charge. Bro. Shank read 1 Tim. 3:1-13 and Titus 1:1-11, and made some comments. We were led in prayer by Bro. Fahnestock. The vote of the church was then taken for a minister, the lot falling on Bro. Howard Myers. The vote of the church was again taken for two deacons, which lot fell on Bro. John Stine and Bro. Clair Burtner. These were all duly installed in their offices in the regular manner. We should all earnestly pray for these brethren, that they may be willing to labor for the Master and stand faithful and true to his cause.

Song 266 was sung and Bro. Fahnestock led in closing prayer.

Sister Stump, Cor.

OBITUARIES

ELDER MOSES S. PETERS

Elder Moses S. Peters, son of the late Elder A. B. and Barbara Peters was born near Plymouth, Ind., Feb. 21, 1874, and departed this life Sept. 9, 1951, after a lingering illess, at Modesto, Calif.

At an early age he gave his heart to the Lord, being baptized into the Church of The Brethren where he served as a minister of the gospel and later transferred his membership to the Dunkard Brethren church. Here with his good wife he served as a faithful minister and elder to the end.

On Oct 17, 1897, he was united in marriage to Ida Sharp at Cando, North Dakota. To this union were born five daughters and one son. The son and two daughters having preceded him in death.

He leaves to mourn his departure his loving wife, Ida Peters, three daughters: Lela Cupp, Beulah Fernandez and Esther Otto; six grandchildren; seven great grandchil-

dren; one sister; three brothers and a host of relatives and friends.

Funeral services were conducted by Bro. Hayes Reed, assisted by Eld. M. S. Frantz of the Church of The Brethren, in the Shannon Funeral home at Modesto, Calif. Interment was in the family plot of The Citizens cemetery.

Doris Byfield, Cor.

FOXE'S BOOK OF CHRISTIAN MARTYRS

Chap. X cont'd.

Conquest of Rome by the Goths, A. D. 410

Although the Goths had been driven back for a while, they soon came down from the north in greater numbers than before. And this time there was no Roman general able to oppose Alaric. Stilicho, the former conqueror, had been killed by jealous rivals. Honorius, the young and almost idiotic emperor, fled to the city of Ravenna, and, safe behind its walls and marshes, thought of nothing but feeding and caring for a favorite flock of chickens. Alaric encamped outside the walls of Rome, thus cutting off all supplies of food, and calmly waited for starvation to bring the people to terms. When the food was all gone, and after hunger had caused the death of thousands, the citizens sent out a company of the chief men of Rome to the Gothic chieftain, to offer him money to spare the city. But Alaric demanded such an enormous sum that even the starving Roman were aghast, and refused at first to pay it. They said, "There are yet many of us left, and we can fight." To this idle threat the Goth contemptuously replied, "The closer the grass stands, the quicker it is mown." What will you leave remaining to us, if we consent to open the gates? asked the Romans. "Your lives," was the hard answer of the stern Goth.

At last not a particle of food remained in the once luxurious city, and the people had either to die or yield. They chose the latter and agreed to pay their enemy the ranson he had asked, which was: Five thousand pounds of gold; thirty thousand pounds of silver; four thousand silk robes; three thousand pieces of scarlet cloth; and three thousand pounds of pepper.

Thus Rome for the time escaped the hands of the destroyer; but it was only for a time. Alaric soon returned and entered the gates

with his whole army. He did not wish, however, to utterly ruin and throw down the grand old capital, nor to butcher the inhabitants ;but his soldiers were greedy for plunder, and he gave them permission for six days to despoil the city, but ordered them not to kill the people nor injure the churches. The wild and furious band could not, however, be entirely controlled, and terrible hardships were suffered by the people of Rome; but on the whole the damage done to the city was less than might have been expected, and the principal churches were left unharmed.

One of the stories of this time which has come down to us is the following: An old woman had been cruelly beaten to make her reveal the hiding place of her money; but when at last her tormentors came to believe that she had none, but had spent it all in charity during the hardships of the siege, they repented of having used her so cruelly, and gently led her to the shelter of the church, where, however, she soon died of her injuries.

Death of Alaric

After twelve days Alaric left Rome and continued to march south with all his forces, plundering the beautiful country houses of the Roman nobles on the way. At Cosenza, in the extreme south, he fell ill of a fever, and died. At his burial his warriors turned the waters of the river Bionzo aside, dug his grave in the bed of the stream, and turned the river again to its course, so that no man might know where they had laid the body of the great Goth.

One good thing came of the Gothic conquest, the pagans were put down forever by the Arian conquerors. Their temples were utterly destroyed by the Goths, and the heathen idols broken in pieces. The weak and cowardly emperor, Honorius, remained in his refuge at Ravenna, but the bishop of Rome, or as the Romans had begun to call him: papa, father or pope, came back and put the churches in order.

Constantinople, and the eastern part of the empire was better off than Italy, being not so exposed to the incursions of barbarians, yet it too was tormented by the Persians on the east, and by the Goths on the north.

Owing, however, to brave and able rulers the Eastern empire yet stood, while the west was fast crumbling to pieces.

The Invasion of the Huns, A. D. 453

Now a terrible enemy came against Rome. The Huns, a wild and savage people of Asia, came swarming southward, led by their great chief Attila, leaving every county through which they passed steaming with blood and lurid with flames. Attila led his host into Italy and destroyed all the beautiful cities of the North. Advancing to Rome, no soldiers were there to defend it, but the brave pope, Leo I, went out at the head of his clergy to meet the barbarian, and solemnly threatened him with the wrath of Heaven if he let loose his cruel followers upon the city.

Attila, heathen though he was, felt awed by the majestic presence and solemn warning of the christian church, and contenting himself with a heavy ransom, returned to the Danube.

Rome Sacked by the Vandals, A. D. 455

Genseric, with his horde of Vandals, fresh from the conquest of the Roman provinces in Africa, was the next assilant of the doomed city. He would take no ransom, but turned his wild followers loose to plunder for themselves. For fourteen days they pillaged Rome, stripping churches and palaces alike, and putting all their booty on ships, to be carried back to Africa.

The golden candlestick, and table for shewbread, from the temple at Jerusalem were among the priceless treasures lost through these barbarous and greedy destroyers. No less than sixty thousand captives were also carried away into dreadful bondage. This was the most terrible calamity that Rome, once the queen of cities, had ever suffered from, and a few years later she fell, with the whole empire of the West, and became subject to successive kings or emperors who were merely the victorious leaders of invading armies of Germans, Goths or Gauls.

This dark age for the great empire which had once ruled the world, lasted over three centuries. But in the year 800, Charles the Great, of France, was chosen

emperor according to the old form, and from that time there arose again the Empire of the West.

But it was no longer an imperial city, but as the home and central state of the Christian church, that Rome was again to dominate the world. The time was to come when the bishops of Rome, or popes, would direct from the papal palace all the affairs of the church in every part of the world. For centuries they were a power for good, directing with matchless ability noble bands of missionaries who carried Christianity to every country in the known world. But with increased strength come worldly pomp. They lived like princes, and came at last to claim not only control over the souls and consciences of men, but authority to rule their every act as well. They sought not only to direct the affairs of the church, but they governed the nations of the earth.

The popes who came to wield this enormous power were, naturally, no longer holy men, self-denying, poor, and persecuted; but were rich, arrogant nobles. Many of them were cruel, greedy of gain, and luxurious; hurling against rebellious sovereigns the awful curse of Rome, and dooming thousands of better men than themselves to the rack or the flames.

But it is not yet time to leave the history of the early pagan persecution, in the age when heathen foes without and fervent faith within kept the Christian ranks filled with an earnest band of workers. Men and women there were, pure in doctrine and in morals, who were ready—even eager—to endure any hardship, or, if need be, to suffer martyrdom for the faith they loved.

VICTORY VERSES

The following are a collection of verses setting forth the possibility and blessednes of living the victorious life here and now. Listen to the testimony of one who has memorized them:

"I have been reviewing the Victory Verses recently and they are just as new and wonderful and blessed—yes, I believe much more so—than when I first learned them. I have thanked God for them over and over—and you too for having us learn

them. I Cor. 10:13, II Tim. 4:18, Heb. 9:24, Isa. 41:10, and others I could'nt forget if I tried."

Why not memorize one each week?

1. II Tim. 4:18, And the Lord shall . . . .
2. I Cor. 10:13, There hath no temptation taken you but . . . .
3. Rom. 6:13, Neither yield ye your members as . . .
4. Rom. 6:14, For sin shall not have dominion . . . .
5. Isa. 54:17, No weapon that is formed against thee. .
6. II Cor. 2:14, Now thanks be unto God which always . . . .
7. II Pet. 1:10, Wherefore the rather, brethren, give . . .
8. Psa. 19:14, Let the words of my mouth . . . .
9. Jno. 10:27-28, My sheep hear my voice, and I . . . .
10. Rom. 5:20, Moreover the law entered that the offence . . . .
11. I Jno. 4:4, Ye are of God, little children, and have . . . .
12. Eph. 6:16, Above all taking the shield of faith . . .
13. I Jno. 5:4, For whatsoever is born of God . . . .
14. Isa. 41:10, Fear thou not for I am with thee . . . .
15. James 1:12, Blessed is the man that endureth . . . .
16. Heb. 9:24, For Christ is not entered into . . . .
17. Rom. 8:32, He that spared not his own Son . . . .
18. Isa. 9:6, For unto us a child is born . . . .
19. Psa. 65:11, Thou crownest the year with . . . .
20. Matt. 6:33, But seek ye first . . . .
21. II Cor. 9:8, And God is able to make all grace . . . .
22. Heb. 7:25, Wherefore he is able also . . . .
23. Heb. 4:15, For we have not an high priest . . . .
24. Heb. 4:16, Let us therefore come boldly unto . .
25. II Chron. 15:7, Be ye strong therefore and let not .
26. I Cor. 6:19, What? Know ye not . . . .
27. I Cor. 6:20, For ye are bought with a price . . . .
28. Eph. 6:18, Praying always with all prayer . . . .
29. Rom. 5:1, Therefore being justified by faith, we have . . . .
30. Rom. 8:1, There is therefore now no . . . .
31. Rom. 12:1, I beseech you therefore, brethren, ...
32. I Tim. 4:12, Let no man despise thy youth . . . .
33. Jno. 14:23, If a man love me, he will keep . . . .
34. Jno. 14:21, He that hath my commandments and . . . .

35. I Cor. 15:57, But thanks be to God . . . .

36. I Cor. 15:58, Therefore my beloved brethren, . . .

37. Heb. 12:28, Wherefore we, receiving a kingdom . . . .

38. Titus 2:14, Who gave himself for us . . . .

39. Isa. 53:6, All we like sheep have gone . . . .

40. II Cor. 5:21, For he hath made him to be sin . . . .

41. Phil. 1:6, Being confident of this very thing . . . .

42. Phil 4:6, Be careful for nothing . . . .

43. Phil. 4:7, And the peace of God which passeth . . . .

44. Phil. 4:9, Those things which ye have both learned . .

45. Gal. 1:4, Who gave himself for our sins . . . .

46. II Thess. 2:16, Now our Lord Jesus Christ himself . . . .

37. II Thess. 2:17, Comfort your hearts and stablish you . . . .

48. Rom. 15:13, Now the God of hope fill you . . .

49. I Thess. 2:19, For what is our hope . . . .

50. I Thess. 4:16, 17, 18, For the Lord himself shall descend . . . .

—J. D. Mininger,
In Gospel Herald.

SACRIFICE

In this selfish and luxurious age sacrifice is the rarest quality found, but it is the most needed. As the end approaches and the last tribulation draws near, the age of martyrdom will reach the climax, and the tears of sorrow and the blood of sacrifice be transformed into the coronation day.

It needs a greater sacrifice sometimes to live than to die, and the men who will be found some day, ready to die for Christ, are those whose lives are now laid down in ten thousand little tests that come to us from day to day.

—Herald of His Coming.

TELEVISION

With television all the evils of the world are brought right into the homes of many of the members of the so-called Christian churches. Can we ask God to bless this nation while lying under such curses as this? nay, verily nay.

WHAT ABOUT KOREA?

It is on almost every page of every paper every day.

One factor seldom mentioned in the dispatches is the Bible. What about the Bible in Korea?

SENTENCE SERMONS

Search thine own heart. What paineth thee in others, in thyself may be; all dust is frail, all flesh is weak; be thou the true man thou dost seek.—Whittier.

To the Christian who truly loves the Lord, separation in dress is no burden. The Christian has no desire for fellowship with the world because he finds complete satisfaction in fellowship with God and with other Christians. It is not an obligation but a privilege for him to go the whole way with God.

Receive ye one another to the glory of God. If Christ received us and bears with all our weakness, well may we receive and compassionate one with another, and by so doing, God will be glorified.

The business of religion is more dispatched by prayer than by disputes.

O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.—Psa. 25:20.

Nothing sets a person so much out of the devil's reach as humility.—Edwards.

Love God with all your soul and strength, with all your heart and mind; and love your neighbor as yourself, be faithful, just and kind.

Nobody grows old merely by living a number of years; people grow old only by deserting their ideals.—Ulman.

Times will get right only when all of us are willing to render complete obedience to God, and to be ruled only by love in our dealings with our neighbor.—William T. Ellis.

Gentleness is an attribute of strength; the weak person is not gentle.

ADULT SUNDAY SCHOOL LESSONS

Nov. 11—Jehu Exterminates Baal Worship in Israel. II Kings 10:1-36.

Nov. 18—Thanksgiving Lesson—One Out of Ten Give Thanks to God. Luke 17:11-19.

Nov. 25—God Saves a Son for David. II Kings 11:1-21.
Dec. 2—The Temple of God Repaired. II Kings 12:1-21.
Dec. 9—Death of Elisha the Prophet. II Kings 13:1-25.
Dec. 16—War Between Israel and Judah. II Kings 14:1-29.
Dec. 23—Christmas Lesson — The Birth of the Savior. Luke 2:1-40.
Dec. 30—Israel's Sin Brings Invasion and Conspiracy. II Kings 15:1-38.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 7—Events After Jesus' Death. Matt. 27:51-66.
Oct. 14—Christ the Great Comforter. John 14:1-14.
Oct. 21—Jesus Goes to Heaven. Acts 1:6-14.
Oct. 28—Peter, John, and the Lame Man. Acts 3:1-16.
Nov. 4—Punishment For Lying. Acts 5:1-11.
Nov. 11—Philip and the Ethiopian. Acts 8:26-39.
Nov. 18—Thanksgiving Lesson — Psalms of Praise. Psa. 100 and 117.
Nov. 25—Saul and the Light From Heaven. Acts 9:1-9.
Dec. 2—Peter's Ministry at Lydda and Joppa. Acts 9:32-43.
Dec. 9—From Prison to Prayer Meeting. Acts 12:1-19.
Dec. 16—Paul and Silas Go to Europe. Act 16:9-24.
Dec. 23—Christmas Lesson—Jesus Is Born in Bethlehem. Luke 2:8-20.
Dec. 30—Paul's Sermon at Athens. Acts 17:22-31.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HIS IMMACULATE CONCEPTION

"The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isa. 7:14. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," Matt 1:23. "For with God nothing shall be impossible," Luke 1:37.

While this is an intimate subject, it is one of uttermost spiritual importance. It is a subject that we must contend for with all our power: because, if it is not true—our Holy Bible is not true; because, it is not true—our Savior is not the Son of God; because many so-called religious leaders do not believe it; and because it cannot be proved by natural laws.

There are several definite facts that depend upon the Virgin birth of Jesus. Our Lord took upon Himself human flesh, born of woman; yet He was divine because of His divine origin. He partook of the nature of man but not the corruption of that nature. He was the Son of God, which we might prove with a host of Scriptures. If we deny His divinity we actually deny the truth of God's word. "For whatsoever is not of faith is sin," Rom. 14:23.

Our text, Isa. 7:14, was fulfilled about 750 years later as recorded in Matthew one and Luke two. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law," Gal. 4:44. This letter of the apostle Paul tells us He was made of woman but does not mention man. From Isaiah,

Matthew and Luke, we learn yet.
that this woman was a virgin but an espoused (engaged) virgin, to protect the marriage relation and also the Child in the family.

"In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel said unto her, Fear not, Mary: for thou hast found favor with God, and, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus," Luke 1:26-27, 30-31. Now the Jewish women knew the Old Testament prophecies and even hoped that they might be the one to be His mother. When Mary heard this she was not exalted, as some might be; but her pure, humble mind was only "troubled." As she tried to understand, she asked this question, "How shall this be, seeing I know not a man," Luke 1:34. We feel her question was not of doubt but rather that she might be further instructed in such a great problem. This question definitely proves that she was not married as

The Angel of God easily answered her, "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1:35. Definitely not a degraded bastard. For the critic, we may suppost that conception took place at once, but we feel this plan of God should be adored and not pried into. The Angel went on to console and encourage her by revealing the miracle of the birth of the fore-runner of Jesus, John the baptist.

Now the Jews had strict marriage laws and perhaps, upon the return from Mary's visit to her cousin, Elizabeth, Joseph discovered God's plan, "Before they came together," Matt. 1:18. Naturally Joseph "being a just man" was troubled and perplexed by this discovery. While he was thinking and pondering upon what to do, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not

to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost," Matt. 1:20. Anyone who denies this verse, denies the Holy Bible, the plan of salvation, and dare we conclude, their hope of eternity in God's plan. We are not perplexed for one moment, on the statement "Mary thy wife" because a number of historians tell us that to break an espousel was nearly as much a crime in those days, as to break a marriage. In fact it carries nearly as much alimony, for penalty, today if taken to our courts.

"Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her firstborn son: and he called his name Jesus," Matt. 1:24-25. Nothing would be plainer if we took several pages to comment upon it. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins," Matt. 1:21. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints," Col. 1:26.

All through Christ's human life on earth, we find His divine nature and power being manifested. Is there any other plan that weak, so-called wise, man could think up so that God could come among men; reveal the divine nature and plans, teach man on his own level and convince man that their is a powerful God-head that holds great, eternal rewards for those who will accept and obey Him?

Oh, that each of us could have that humble, obedient, and submissive spirit that Mary had, "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word," Luke 1:38.

FOLLOWERS OF GOD

C. F. Rush

Eph. 5:1, "Be ye therefore followers of God as dear children." Thinking of followers we are often reminded of a flock of sheep, as we were accustomed to their nature, to be led rather than driven or forced. They can be forced or scared from one place to another, but naturally tolling or leading appeals to their nature in

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keeping them tame and peaceful. The same treatment applies to Christ's followers, as much better results will be obtained by careful, considerate leadership.

As the plan of salvation was intended for true followers, of a meek and quiet spirit and, on a pleasant peaceful journey homeward.

Luke 18:28, "Then Peter said Lo, we have left all, and followed thee." This verse reminds me of our experience, about this time of the month, fifty-five years ago, when we endeavored to do just that. How much better it would have been if all would have kept their vow, as only one of the twelve converts tried to stand on the promises we had made.

Many times people will attempt following the Lord without much consideration and soon find themselves being lured away by worldly influences and are on the broad road again to despair. The only hope is to press toward the mark for the prize of the high calling of God in Christ Jesus. There are so many ways advocated that will do, but there is only one true way mapped out and that is sure, while man's ways will fail.

I Peter 2:21, "For even here unto were ye called: Because Christ also suffered for us." He did it all as an example that we should follow his steps faithfully. Then if we are doing his will we may able to work out our own salvation with fear and trembling; leaving the things of the world to the world, that we may be happy in gaining an inheritance with Christ and all the redeemed forever, through this

divine leadership.

Peru, Ind.

WARNINGS

Thornton Mellott

The first warning we wish to write of is found in the second chapter of Genesis. After placing Adam in the garden, God told him he could freely eat of every tree of the garden but the tree of knowledge thou shalt not eat of, for the day thou eat of it thou shalt surely die. Adam did like many of us, when the tempter came and told him, he shall not surely die, he obeyed satan rather than God. Many of us rather obey man or some false teacher than our Heavenly Father. Leaders tell us we need not do this or that but just so we keep our name on the church record. Who changed God's word into a lie, the devil was a liar from the beginning.

The second warning we find from the record of Noah, a preacher of righteousness. God saw that man's heart was evil continually. God said I will destroy man from off the earth, so He gave Noah instructions to build the ark for his own safety. We believe Noah warned the people while he was building the ark. We believe he told them God was going to send a flood because of the wickedness in the land. They were like people today and did not believe God would destroy them with a flood. They never saw it rain so much before and therefore they would not believe what Noah preached, we are warned today, as it was in the days of Noah, so shall it be in the days of the Son of man. Preachers preach and preach of the things that are coming upon the earth, yet with all of that, many seem to turn a deaf ear to the true word of God. We are told in God's word; he that turneth his ear from hearing the Word, his prayer is an abomination. They would rather hear something that would give them more freedom than what the true church has to offer.

The third warning we take from the record of God's dealings with Moses. God told Moses to go down into Egypt and lead His people out of Egypt. Moses was like we sometimes are. He made excuses, I am slow of speech. God asked him,

who made man's mouth. He told him to go and He would be with Him. Moses warned them of their murmuring and many other things, yet they still kept on murmuring. Christ tells us not to murmur and complain as some of them did. Through their disobedience only two of the grown people ever entered the land of Canaan, of those that left Egypt. God told them, through Moses, if they would return unto Him, He would return unto them with His many blessings.

The fourth warning we find in Ezekiel. The prophet Ezekiel says, if you warn the wicked of his wicked ways and he return not from his wickedness, his blood shall be upon his own hands. If you warn not the wicked man of his wicked ways and he die in his wickedness, his blood will be required at your hand. Again, if you warn the wicked and he turn from his wickedness you have restored his soul. I wish to go back to Cain and Abel, they were brothers and one a murderer. When God came to him and asked him where art thou Cain. Cain answered, like we might of answered, Am I my brother's keeper? This question as never answered direct, might Ezekiel 3 and Matthew 18 answer the question.

For the fifth warning we refer to the apostle Paul. Paul warns us of false prophets back in the days of old, so shall there be false teachers or (preachers so-called) among you. We are warned in 1 John, believe not every spirit but try the spirits to see if they are of God. Matthew 7, tells us we shall know them by their fruit. Do men gather grapes of thorns or figs of thistles? Therefore a god tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit; therefore ye shall know them by their fruit. We are warned to beware of false prophets, who come to you in sheep's clothing. I believe we have plenty of them in this land today. I know one who calls himself a preacher, teacher or what not; who said he liked the Dunkard Brethren church but it is a little too strict and a little too plain. God pity such teachers, more so, their followers.

For our sixth warning we

refer to our own times. Many, many times we are told to come out from among the world and be a separate people. Where is our separation; if we do as the world does, go where the world goes and dress in all the changing styles that the world dresses. We see people joining what they call a plain church and still attend the movies, worldly amusements, dress in the latest styles, women dress like men, and comb the hair according to the latest style. Christ told us to adrorn ourselves in modest apparel and there are many woes pronounced upon every disobedience to God's Holy Book. Men and women are warned, not to put on that which pertaineth to the other sex.

My last warning is found in Revelations. An Angel told John to come hither and he talked to Him; I will show you the judgment of the great whore that sitteth upon many waters, and the woman was arrayed in purple and scarlet color, decked with gold, precious stones and pearls. And the Angel said unto me why didst thou marvel; I will tell thee the mystery of the woman, and He saith unto me, the waters which thou sawest, where the whore sitteth, are peoples and multitudes and nations and tongues, and the woman that thou sawest is that great city, which reigneth over the kings of the earth. We have read of large cities, this was a great city much superior to any of the cities in the world today. After these things, I saw another Angle come down from heaven, crying, Babylon the great is fallen; that great city and it became the habitations of devils for all nations who have drank of the wrath of her fornication and I hear another voice from heaven saying, come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues. By these few warnings there will be no escape if we do not come out from among the world and be a separate people, a peculiar people living according to the commands of the Almighty God. "Touch not the unclean thing and I will receive you." God cannot look upon unforgiven sin with the least degree of allowance.

Needmore, Pa.

NEWS ITEMS

MINISTERIAL LIST

Please inform me, sometime before January first, of all changes in the Ministerial List which appeared in Feb. 1, 1951 issue. This should be all address changes, additions of Ministers, ordinations to Elder and omissions. Each presiding Elder should see that this list is up to date for your congregation.

PUBLICATION BOARD OFFERING

Since the expenses of the Bible Monitor have gone up so much, it is important that each congregation help as much as they can, with their December Publication Board offering. —Editor.

ELDORADO, OHIO

The Eldorado congregation held their Lovefeast services on Sept. 29 and 30, with services beginning at 7 p. m. Saturday. There were 35 surrounding the Lord's table. Bro. Joseph Robbins preached the examination sermon. Bro. Emanuel Koones, from Greentown, Ind., officiated at the Communion service.

Other ministering brethren present were: Bro. Abram Miller, Bro. Herbert Parker, Bro. Lawrence Kreider and Bro. Benjamin Klepinger. On Sunday we had a goodly number for Sunday school and church. Bro. Otis Silknitter from northern Ohio taught the Sunday school, after which the ministering brethren divided the time between them. Thus closed a meeting in which we all enjoyed many spiritual blessings. We were glad for the brethren and sisters from other congregations and give all a hearty welcome back at any time to worship with us.

Jacob Gibbel, Cor.

APPRECIATION

I wish to express my thanks to my dear brethren and sister and friends, for the many nice cards, letters and gifts I have received since I have been shut indoors. I appreciate them more than I can tell. You never know how much good, a kind word or deed will do for someone. So let us try to keep them going out as the days go by. I thank you again and I know God will bless you.

Mrs. G. A. Eby,
Wauseon, Ohio.

APPRECIATION

I take the opportunity, through the Bible Monitor, to thank the many brehren and sisters for the nice cards and kind letters, I received for my 82nd birthday, Oct. 28, 1951.

John H. Roesch,
McClave, Colo.

QUINTER, KANSAS

Bro. David Ebling began a revival meeting at Quinter on Oct. 8th, and continued for two weeks. He preached the word with the Spirit and power, and did not shun to declare unto us the whole counsel of God. We feel that the church has been strengthened and better fitted for the trials of every day living.

We were made to rejoice when three precious young souls gave their hearts to the Lord and were received into the church by baptism. One was also received by baptism since our last report.

In the evening we gathered around the Lord's table to keep the sacred ordinances of the Communion service, with Bro. Ebling officiating. There were members from McClave, Kansas City, Dallas Center and Goshen congergations. We appreciated their presence very much. We also enjoyed having Sister Ebling, Sister Ella Ecker and Sister Betty Sauerwein with us during the two weeks. They visited in all the homes and it was a pleasure to have them. The meetings were fairly well attended and we feel that the seed sown by our brother may still yield more fruit.

Elma Jamison, Cor.

MOUNTAINDALE, MD.

The Mountaindale congregation held its lovefeast on Sept. 30th. Sunday school at 9:30 with preaching following, then dinner was served to all at noon in the basement. There was a good sized audience during the day which we were all glad to see. We were glad to have a good number of visiting brethren and sisters wih us. There were nine elders and ministers during the day, namely: L. B. Flohr, Vienna, Va.; D. K. Marks, York, Pa.; Ray S. Shank, Mechanicsburg, Pa.; W. H. Demuth, and Emmert Shelly. Wynesboro, Pa.; Bernice Shriner, Littlestown, Pa.; Paul Weaver, Mechanicsburg, Pa.; and our elder, C. L. Strayer, Vienna, Va. They all brought us many good thoughts from God's Word during the day.

In the evening 21 brethren and 24 sisters surrounded the Lord's tables with Bro. Paul Weaver officiating. We are few in number at this place and we appreciate visiting brethren and sisters coming in at any time, and solicit the prayers of the faithful everywhere for the saving of souls.

E. May Rice, Cor.

BEREAN, VA.

We held our council meeting Oct. 6th at 2 p. m. No. 451 was sung as an opening hymn. Bro. L. A.Shumake opened the services by reading II Tim. 4 and leading in prayer. Elder T. I. Bowman then took charge. This being our visit council a report was made, which found our litle flock all in love and union and striving to do the Master's will.

Some of our aged members are not in very good health, Bro. Glick remains about the same as our last report. Not suffering any pain, but bedfast; Bro. and Sister Ben Ritchie were not as well as they had been. Bro. Ritchie is quite old and lately has become blind, which is such a handicap for him as Sister Ritchie is not able to wait on him. They both are cheerful and putting their trust in Him who doeth all things well. Not so much business came before the meeting.

Arrangements were made for our lovefeast, which was held on Oct. 20th, beginning at 2:30 p. m. There were no visiting brethren present. Bro. L. A. Shumake talked from I Cor., 11th chapter,, followed by Bro. T. I. Bowman. They both gave us good admonitions. The meeting was closed with open prayer. In the evening when everything was

made ready, we surrounded the Lord's table with only six sisters and four brethren, but we were made to rejoice in the fact that Jesus said, where two or three are gathered together in my name, there am I in the midst of them, Matt. 18:20.

We were disappointed in not having any visiting brethren for we always look forward to our lovefeast occasion. Being only a few in number, we enjoy so much the fellowship of visiting brethren and sisters. The past Sunday, Nov. 4th, we were glad for the presence of Bro. and Sister Elmer Smootz from the Ridge, W. Va., congregation. We give a hearty invitation to all to come and worship with us whenever you can. We ask an interest in you prayers, that we may grow more spiritual.

Sister Josie Lam,
Bridgewater, Va.

SHREWSBURY, PA.

We held our fall Lovefeast on Nov. 4. Sunday school began at 9:30 with 112 in attendance, preaching followed. Dinner in the basement. At 2 o'clock we again assembled for preaching. We had with us during the day the following Elders and ministers. A. G. Fahnestock and Ammon Keller of the Lititz congregation, Earl Strayer and L. B. Flohr of Vienna, Va., James Keggerreis, David Ebling and Clayton Weaver of the Bethel congregation, Ray S. Shank of Mechanicsburg, Bernie Shriner of Walnut Grove, Md., and Addison Taylor of Waynesboro congregation, all these gave us good messages.

In the evening 88 surrounded the Lord's table with Elder L. B. Flohr officiating. We were glad to have these dear brethren and sisters with us to help along with the Master's work. We want to thank them for their labors also thank all those who came from far and near and welcome them back again when it is convenient.

Sister Stump, Cor.

CERES, CALIF.

The Pleasant Home congregation of Ceres, is looking forward to Bro. Dale Jamison holding a two weeks' meeting begining the first Sunday in December.

Will all that know the value of prayer pray for these meetings that some soul may be brought closer to the Lord.

We would be happy to have anyone that can, come to these meetings.

Doris Byfield, Cor.

GOSHEN, IND.

On September 23, Bro. Millard Haldeman and his wife from Quinter, Kans., came to labor with us in a revival effort. Bro. Haldeman preached the word each evening for two weeks. The weather was very nice, the interest was good and each evening the house was filled with those wishing to receive spiritual food.

On Saturday evening, Oct. 6, we held our lovefeast. About 90 surrounded the Lord's table. On Sunday 115 attended Sunday school and preaching. All enjoyed the fellowship at the noon hour at the church. The revival closed with the evening service and although there were no accessions to the church we could truly say, much

good seed had been sown and we can only hope and pray that it will grow and those who were so near the kingdom will accept before long.

On Saturday evening Bro. Ben Kesler, Jr., with his companion, was installed in the deacon's office. Now, it would seem since the recent death of Bro. Sigler that Bro. Kesler, was chosen to fill the vacancy. We realize very deeply the need of prayer on behalf of our young brethren over the brotherhood, who are being called as officials in the church. Will you pray with us for their direction and willingness to serve in this capacity, that the work might go forward.

Sister Maurine Carpenter.
Shipshewana, Ind.

OBITUARIES

ELMER KLEPINGER

Son of Samuel and Rebecca (Steffy) Klepinger, was born on Oct. 2, 1878, near Phillipsburg, Ohio, and departed this life on Aug. 31, 1951, at his home near Phillipsburg. He being a farmer, lived his entire life in this community, never having resided more than 10 miles from the place of his birth.

His coming into this world, and his passing out occurred within ¼ mile of each other. Even though he lived to the age of 72 years, 10 months and 29 days.

In the year of 1900, he was united in marriage to Lucy Mae Honeyman, with whom he traveled the pathway of life for more than 49 years, until her death, which occurred a little over two years ago. To this union were born six children,, two of them passing away in their infancy. About the year 1908 he united with the Church of The Brethren and about 1938 united with the Dunkard Brethren church at Englewood, of which he was a member until his death. Twice during his long illness, he felt the need of and asked for the anointing service, which was administered by the elders of the church.

He leaves to mourn his departure four children: Ben of near Phillipsburg, Ohio; Ralph of Bay City, Mich.; Mrs. Esther Clingenpeel of Grentown, Ind.; and Mrs. Dorothy Lorenz of Wabash, Ind.; eight grandchildren and one great grandchild; two brothers, Charles of Union, Ohio; and Arden of Brookville, Ohio, and a host of other relatives and friends.

Moments

At every motion of our breath
Life trembles on the brink of death.
A taper's flame that upward turns
While downward to the dust it burns.

Moment by moment years are past
And one ere long will be our last;
There is a point no eyes can see,
Yet on it, hangs eternity.

This is that moment, who shall tell,
Whether it leads to heaven or hell;
This is that moment, as we choose
Tho, immortal souls we save or lose.

Tihe past and time to come are not
Time present is our only lot;
Oh God, henceforth our hearts incline,
To seek no other love than Thine.

Ben Klepinger.

DORA DALLAS SIGLER

Son of Samuel and Phoebe Kinkaid Sigler, was born near Barron, Wis., Oct. 24, 1882, and passed away at the Ann Arbor University hospital, Michigan, Oct. 31, 1951, aged 67 years and 7 days. Death was caused by a cerebral hemorrhage which occurred 18 days before at his home near White Pigeon, Mich.

On Nov. 4, 1906 he was united in marriage to Montez Evans, who survives. Also surviving are four children, Erma, Mrs. Harold Yoder of Middlebury, Ind.; Forrest of Elkhart, Ind.; Earl of Springbrook, Wis.; and Dallas, Jr., of White Pigeon, Mich.; 10 grandchildren and one great grandson; one sister, Mrs. Jennie Mechling, Orofino, Idaho; a half-sister, Mrs. Edd Massie of Chetek, Wis.; and a half-brother, Ed. Sigler of Chetek, Wis. Among those preceding him in death were three daughters and a twin sister, Nora.

In his youth he accepted Christ as his Saviour and united with the Dunkard Brethren church. He was always interested in the church and was vitally concerned about people's spiritual life. For many years he, with his companion, has served the church as a deacon and he has also been church clerk. His council and advice will be greatly missed by the church as well also his regular attendance. Although he was nearly 30 miles from Goshen church he seldom missed a service. He was a liberal giver, always trying in his way to further the gospel and help those in need.

The few lines following, are submitted by his family to express in a brief way their loss.

Dearest father thou hast left us,
And thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

Yet again, we hope to meet thee
When the day of life has fled,
Where in heaven with joy to greet thee,
Where no fare-well tears are shed.

Funeral services were held at the Goshen church on Saturday afternoon, Nov. 3, with Bro. Floyd Swihart in charge, assisted by Bro. Harry Gunderman and Bro. Roy Swihart. Burial was in the Keightly cemetery near Shipshewana, Ind.

Sister Maurine Carpenter,
Shipshewana, Ind.

THE GOOD SHEPHERD

Wm. N. Kinsley

Behold the Lamb of God, which taketh away the sin of the world. John 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep." I Peter 2:25, "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." Isaiah 53:7, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Psalms 95:7, "We are the people of his pasture, and the sheep of his hand." Psa.

23. "The Lord is my Shepherd: I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He retsoreth my soul: He leadeth me in the paths of righteousness for his name sake. Surely goodness and mercy shall follow me all the days of my life: And I will dwell in the house (or presence) of the Lord forever." Matt. 9:36, "Jesus was moved with compassion, because they fainted, and were scattered abroad, as sheep having no shepherd." When Jesus came and saw much people, He was moved with compassion toward them because they were as sheep not having a shepherd, and He taught them many things. Jno. 21:16, Jesus saith unto Peter, lovest thou me, feed my lambs. Simon, son of Jonas lovest thou me? He saith unto him, yea, Lord: Thou knowest that I love thee. He (Jesus) saith unto him (Peter), feed my sheep." Matt. 10:16, "Behold, I send you forth as sheep in the midst of wolves." Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. The harvest truly is plenteous, but the laborers are few. Luke 11:9, "I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

John 10:4, "When He (Jesus) putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." Verily, verily, I say unto you, I am the door of the sheep. (Rev. 3:7, "He that openeth, and no man shutteth; and shutteth, and no man openeth, behold I have set before thee an open door, and no man can shut it.) By me, if any man enter in, he shall be saved. I am the good shepherd. The good shepherd giveth his life for the sheep. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. John 15:6, "Jesus said, I am the way, the truth, and the life."

John 6:47, "Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am the bread of life." "All that cometh to me, I will in no wise cast out. This is the message of him that sent me, that every one which seeth the Son, and believeth on him may

have everlasting life. The words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not."

Matt. 7:15, "Beware of false prophets, which come in sheep's clothing, but inwardly they are ravening wolves." I Pet. 2:21-25, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guilt found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls."

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Rev. 14. These are they which followed the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. Therefore there will be wolves in sheep's clothing to deceive. II Cor. 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."

Matt. 7:20, "wherefore by their fruits ye shall know them." It is hard to detect the wolves from the sheep, if all have the same appearance, only by there fruits or actions we can learn to know them. Beware of the wolves that come like sheep, but inwardly they have that beastly nature of a wolfe. A wolf is a deceitful, vicious, and cruel animal, it has this disposition or nature. But the sheep or lambs are the most resistless, kind, unharmful, defenseless, and peaceful animals of God's creation. They will not bite, retaliate, or take revenge, but rather flee or suffer. They are

not of a dominating spirit like the wolves and other vicious animals. The Lord Jesus was spoken of as a lamb by John: Behold the Lamb of God. Sheep are identified by their adorning which is an outward adorning as well as an inward. Much deception can be displayed by coming in sheep's clothing, and getting into the sheep fold.

Being filled with all unrighteousness, malicious, envy, debate, deceit, whisper, backbiting, despiteful, and doing those things which are not convenient. These are not consistent for a true folower of the Lamb. Such are without understanding. For if a man think himself to be something, when he is nothing, he deceiveth himself. For every man shall bear his own burden. For whatsoever a man soweth, that shall he also reap. For many deceivers are entered into the world.

I John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." V. 8, "He that loveth not, knoweth not God; for God is love. If we love one another God dwelleth in us. Hereby know we that we dwell in him and he in us, because he hath given us of His spirit. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance and faith: against such there is no law. If so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. A sad condition. If we desire the law, for in Jesus Christ neither circumcision availeth anything: but faith which worketh by love. For ye are all the children of God by faith in Christ Jesus.

But God forbid I should glory save in the cross of our Lord Jesus Christ. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. That we should be to the praise of his glory,

who first trusted in Christ. After that ye believed, ye were sealed with that holy Spirit of promise.

Rev. 1:5, "Jesus Christ, who is the faithful witness, the first begotten of the dead." He that loved us and washed us from or sin in his own blood. Rev. 7:9, "And this I (John) beheld a great multitude, which no man could number, of all nations, and kindreds, and tongues stood before the throne, befor the Lamb clothed with white robes, and palms in their hands. And he said to me these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Heb. 13:20-21, "The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing, through Jesus Christ: To whom be glory forever and ever. Amen."

Hymn

Lord, in us there is no merit,
We've been sinners from our youth,
Guide us, Lord by Thy good Spirit
Which shall teach us all Thy Truth.
On the gospel word we will venture,
To love our Lord, Christ our Saviour,
He both comforts us, and frees us,
The good Shepherd feeds His sheep.

PRAYER

"Prayer is the soul's sincere desire,
Unuttered or expressed—
The motion of a hidden fire
That trembles within the breast."

In connection with a revival, there is no factor more powerful than prayer. It is the purpose of this article to state a few of the promises in God's Word with respect to prayer, and then mention some of the hindrances to the answering prayer.

Promises Concerning Prayer

Does God answer prayer? Let us see what the Bible says. Let us read and reread the following Scriptures from both the Old and New Testament:

Psa. 91:15—He shall call upon me and will answer him."

Isa. 58:9—"Then shalt thou call and the Lord shall answer; thou shalt cry, and He shall say, Here am I."

Isa. 65:24—"And it shall

come to pass that before they call, I will answer; and while they are yet speaking, I will hear."

Jer. 33:3—"Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not."

Matt. 7:7-8—"Ask, and it shall be given unto you . . . . For every one that asketh receiveth."

Matt. 21:22—"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Mark 11:24—"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Jno. 14:13—"And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it."

Jno.15:7—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Jas. 1:5-6—"If any of you lack wisdom, let him ask of God, that giveth all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

I Jno. 3:22—"And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight.

I Jno. 5:14-15—"And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, that we have the petitions whatsoever we ask, we know that we desired of him."

Thus we see that the promise in God's Word is that we shall receive if we ask, but that the conditions laid down—which usually accompany the promise—must be met. Now the question arises, Does this work out in actual experience? Some one may say, "I know the Bible repeatedly says He will answer prayer, but these 'great and mighty things' and the 'whatsoever things ye ask and desire' have not come to me in such an abundant way as the Scripture assures us." If not, brother or sister, I ask, Who is to blame? Surely not God. We all believe that God will do exactly what His Word says. Then why do we not see greater visible manifesta-

tions of answered prayer? There is a reason. Let us see if we can find the cause.

Hindrance to Prayer

1. Indulging in known sin. Psa. 66:18 says, "If I regard iniquity in my heart, God will not hear me." What does "regard" mean? It means close attention, look upon attentively, care for. Now if we regard sin in this way, how can God answer our prayers? He says, "He will not hear." Sin separates from God. Isa. 59:2 we read, "Your iniquities have separated between you and your God, and your sins have hid his face from you that He will not hear." Thus we see why some prayers are not answered. Sin separates the one engaged in praying, from God. Indulging in sin causes God to hide His eyes. Isa 1:15—"And when ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not hear: your hands are full of blood." What a terrible calamity! Notice the picture of earnest pleading, "spread forth your hands," but, they are full of blood. Seeing, this, God simply hides His eyes and stops His ears, "I will not hear." Thus we see that indulging in sin separates us from God. He hides His face from us and closes His eyes and ears to our desires and petitions.

2. Wilful disobedience to a known commandment is a hindrance to prayer. Prov. 28:9—"He that turneth away his ear from the hearing of the law, even his prayers shall be an abomination." We are living in an age when men say "this does not matter," or "that does not matter, but we are to live out the spirit of the teaching." Jesus says, "Why call ye me Lord, Lord, and do not the things that I say?" Again our Lord speaks; "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." Thus wilful disobedience to a known commandment hinders prayer and in God's sight is an abomination.

3. Selfishness. In James 4:3 we read, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." The Revised Version puts it "spend it on your pleasure." Here we note the movie, and the text clearly shows why some

ask and receive not. It would be wise to aanalyze our requests to see whether we are asking for something to satisfy ourselves only. If so, we ask amiss and receive no answer. Selfishness hinders prayer.

4. Idols in the heart. Ezek. 14:6-8. Here is the essence of these verses. God said, "Repent, and turn from your idols and turn your faces from all your abominations." "If one will not turn from the idols of his heart and will go to a prophet to inquire concerning me, I myself will answer him by myself. I will set my face against that man and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord." Many people's prayers are not answered because some idol is stored away in the heart. Idols must be destroyed. If not, the way God will answer such prayers is to set His face against that man.

It is useless to name things that might be idols in the heart. Here is a good rule to go by: anything we love more than God becomes an idol to us. What do you, dear reader, love more than God? Idols must be gotten rid of if we want our prayers answered.

5. Doubt is another hindrance. Mark 1:24—"Therefore I say unto you, whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them" In Jas. 1:6 we read, "But let him ask in faith, nothing wavering." (R. V. doubting). And that familiar text we do not want to forget, "According to your faith, be it unto you," Matt. 9:29. So we see we receive if we doubt not. The order is Believe, Ask, Receive. Many a person has hindered his own prayers by doubting. God wants faith, not doubt. How many of us have asked for something and at the same time have doubted the receiving of an affirmative answer. Why? Well, the conditions may be such that a miracle would have to take place to bring the desired results. Seemingly, we doubt and question God's power. "Whatsoever things ye desire when ye pray, Believe that ye Receive them and ye Shall Have Them." What can be plainer than this text? Oh the blessed assurance we have, or ought to have, when we pray.

6. Restitution. The last obstacle, or hindrance, that we shall refer to at this time is a lack of resitution. Let us all read the story of Zaccheus anew—Luke 19: 1-10. Notice particularly the 8th verse, "If I have taken anything by false acusation, I restore him four-fold." There is no use of claiming that God will hear us as long as sin is in the heart. Therefore make restitution and then go to God in prayer.

Many illustrations could be given how some had lost their testimony and had no power in prayer, simply because they were not willing to restore that stolen article, or its equivalent in money. Last fall I came in contact with a man who said he had lost out with God. He had no testimony. On being questioned, he said that about 18 years ago he had killed a neighbor's hog. Every time he prayed, that old hog worth about 8 or 10 dollars would come before him. On being convinced that restitution was the only way back to God, he went to the person wronged and paid 12 dollars for that dead hog. What was the result? The owner was not a Christian but became converted as a result of this incident. This man's testimony returned, and because of making restitution he became a soul-winner, and although a laymember he led four souls to Christ in less than two weeks. He again had power in prayer.

There is no use in praying for a revival unless we get rid of sin in all its forms. Make a clean sweep of things, as does the mother in the home. She sweeps out the corners, takes up the rugs and carpets, washes off the woodwork, cleans the windows, etc. The father comes in and is happy on seeing things cleaned up. Things look better and he is pleased. Exactly so it is with you and me. Get rid of the hindrances mentioned and others, too. Clean house and the Holy Spirit will return to that temple of yours and will be happy to again dwell there. You will then have regained your first love, former experience and testimony. You will have joy and peace in your heart and power in prayer.

Sel., The Gospel Herald.

Power dwells with cheerfulness.

FOXES BOOK OF MARTYRS

Chap. X Cont'd.

Heathen Perscutions in Various Countries, A. D. 500-800

The Story of Julia of Carthage.

When the Vandals sacked Carthage, a young woman named Julia was taken prisoner, and after being sold and resold as a slave, she became the property of a Syrian, named Eusebius. Julia's master frequently took her with him upon his voyages: in one of these they landed upon the island of Corsica, where Eusebius took part in an idolatrous feast, but Julia remained away from it. The heathen complained of her absence as disrespectful to their gods, and told the governor Feliz of it, who sent for Eusebius, and demanded of him what young woman it was who had refused to join in worshipping their gods.

Eusebius replied that the young woman was a Christian, and that all his authority over her could not induce her to renounce her religion; but in spite of that she was a very diligent and faithful attendant.

Felix urged him to compel her to worship the gods, or to part with her; and offered to give him his own price, or four of his best female slaves in exchange for her; but this offer Eusebius refused. When Felix found he could not persuade him, he determined to get Julia into his power by strategy; so he invited Eusebius to a supper, and having plied him with wine, sent for the salve in the name of her master.

Julia, not suspecting the danger, immediately obeyed. As soon as she appeared the governor told her that he would purchase her liberty, is she would sacrifice to the heathen gods; but not being able to prevail, he ordered her to be severely beaten, and finding her still resolute, he commanded that the hair of her head should be pulled out by the roots. This cruel treatment having no effect, sentenced her to be hanged.

Scarcely was Julia dead when Eusebius recovered from his stupor, and hearing what had passed, he, in the transports of his rage, thought of complaining to the emperor, who would have punished the governor. But

after a time he reflected that this would put an end to his trade in that port; and also, that Felix had only tried to get converts to the gods he himself believed in; so he determined to put up with the loss, and sailed away.

Account of Anastasius

Anastasius, a Persian, was brought up a heathen, and bore arms as a soldier under Chosroes, the king of Persia, at the time that monarch plundered Jerusalem. Among the spoils carried away was a cross, said to be the very one upon which Christ was crucified.

Anastasius could not understand why the Christians had such veneration for one who had denied so mean a death as that of crucifixion; for death on the cross was despised by the Persians. At length some Christian captive instructed him in the faith, and being struck by its truths, he left the army, resolving to follow peaceful employments. After a time he went to Jerusalem, where he carried on the trade of a goldsmith. He was baptized by Modestus, vicar-general of Jerusalem, and stayed a week with his god-father Elias. When that time was over, and he had changed the white clothes which he wore at his baptism, according to the practice of the church, he begged to be allowed to study for the priesthood.

Elias recommended him to Justin, abbot of a seminary four miles from Jerusalem, who engaged a preceptor to instruct him in the Greek tongue, and teach him the Psalms; and afterward admitted him into his community. Anastasius passed seven years in that house, dividing his time between humble domestic employment and study of the Scriptures.

Going to Caesarea, which was then in the hands of the Persians, Anastasius was arrested as a spy, and brought before Marzabanes, the governor, for trial. He freely admitted that he was a Christian, and was sent to prison. Many attempts were made to bring him back to heathenism, and at length Justin, being told of his sufferings, recommended him to the prayers of the whole community, and sent two of his people to encourage him to preserve.

The governor at length wrote to the king concerning

Anastasius, and the sovereign did all in his power to make him renounce his religion, but finding his efforts of no avail, he ordered him to be tortured and slain, which was done in this manner. He was placed upon his back, with a beam across his legs, and this was pressed down with the entire weight of two strong men; he was then scourged, hung up by one hand, with a heavy stone fastened to his foot; and at last his head was cut off, and sent to the king.

GREATNESS OF GENTLENESS

Thy greatness has made me great . . . thy wisdom that is from above is . . . . gentle and easy to be entreated, full of mercy and good fruits. Read Psalm 18:28-36; James 3:13-18.

By these tests we have now little wisdom from above, our tragic world sees no connection between gentleness and greatness, and listen to little entreaty save the persuasion of guns and bombs. For the most part gentleness has fled our world.

And yet—! True greatness is always gentle—how else could it be great—and gentleness, being itself the fruit of sympathies and understanding and knowing how others may suffer through having suffered itself, is a divine quality of the soul. It takes such self-control and clarity of insight to be gentle that its very exercise is the finest kind of strength. We need cushions of gentleness so terrible now in our world of hostile contacts. We shall need the healing of gentleness so piteously when pride and power have ruined themselves. Only the strength of gentleness can rebuild what heartless power destroys.

Prayer: Lord, let us ever be courteous, easy to be entreated and desirous to be reconciled. So may the wisdom from above guide and heal us and may Thy gentleness to us, who need it so much and try it so sorely, establish our spirits. In His Name, Who was Thy gentleness amongst us. Amen.

THE WAY TO SUCCESSFUL LIVING

Christianity is the science of successful living. It is a practical, usuable way of life—a clearly defined

system of formulas and techniques drawn from the Bible. Believe in these principles and procedures, practice them persistently, and you can overcome fear, conquer worry, eliminate the sense of guilt, master feelings of inadequacy and inferiority, change defeat into victory; in short, live a well-disciplined, happy and useful life.

The technique and formulas of Christianity will work when worked. So effective are they that they have the characteristics of an exact science. Mastery of these specific laws can revolutionize one's life. I see it happen constantly.

The most important function of the preacher is to remind people of the great things that can take place in their lives through the power of God. It is not enough to tell people they ought to pray and have faith. They must also be shown how to pray, how to have faith. Through the centering of one's self in Christ, a person's life can be changed. Everything may become new and radiant. We must remind people once again that through faith in Christ and the sincere practice of Christ's method of thinking and living, any person can have an amazing new life.

Selected.

SENTENCE SERMONS

God is the only sure foundation on which the mind can rest.

Despondency is ingratitude—hope is God's worship. —Beecher.

In the world it is not what we take up, but what we give up, that makes us rich.

If you have knowledge let others light their candles by it.

When a man does a noble act, date him from that. Forget his faults. Let his noble act be the standpoint from which you regard him. There is much that is good in the worst of men.—D. Bellows.

There is one stimulant that never fails, and yet never intoxicates. Duty. Duty puts a blue sky over every man—up in the heart may be, into which the skylark, Happiness,, always goes singing.—G. D. Prentice.

Lorenz Geo r2 jan52

BIBLE MONITOR

Vol. XXIX December 15, 1951 No. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

UNTO YOU IS BORN A SAVIOUR

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn," Luke 2:7. In order to appreciate and understand the events, even in part, which we commemorate at this time of the year, we should read and meditate upon Luke 2:1-20 at least.

At first our human nature might wonder at the unpreparedness of Joseph and Mary for this great event. Let us consider this thought by considering ourselves in their plight at their day and age or even the age of our forefathers here in America. They likely had prepared some for this event at Nazareth. However, in the meantime the coutry was in a state of confusion because, for the first time a conqueror had completely over-run their country. The Romans had just completed their conquest, likely having committed many atrocities which would put fear in the heart of, at least the poorer class of people. Then, on short notice, a decree was sent out that all should go to their native tribal city and be registered or taxed.

Now Mary and Joseph had about 70 miles of rugged country to go over and all by foot or on a donkey, in order to fulfill this decree. What all would you have hurriedly taken along? How soon would you have started, under these circumstances to complete such a journey, at the command of the conqueror. Also remember that all things point out that they were poor, humble people. How careful would we be to

observe this law, to the letter, regardless of conditions or circumstances connected with our lives.

The taxing was likely set for a certain day or days and they naturally would make slow progress and be late getting there. From a point of view of human nature, why should anyone consider this poor couple—so they had to take what was left for their accommodations. We find no scripture to indicate anything else than that Mary's natural course, to bring forth the Son of God was run; just as Elizabeth's had been finished six months before, by bringing for His fore-runner, John the Baptist, Luke 1:57.

Much could be said concerning these events and the characters involved, from two points of view: first, man's apparent reasons for the acts of each character and second, God's precise timing of events and man's acts, so all would work together to definitely fulfill His plan of salvation.

Dear reader it is actually remarkable, even when we know the events that followed, to see how perfectly everything worked out, just as God would have it. The Son of God came forth without much pomp, in fact very few if any knew anything about what was taking place. But Heaven knew and its Angels descended to earth to announce it.

No doubt these shepherds were poor, humble, devout Jews. "The glory of the Lord shone round about them and they were sore afraid." This language is used only one other place in the New Testament, at the conversion of Saul on the way to Damascus. The glory of the Lord was revealed to those who were prepared to accept it and receive it.

"Fear not for, behold, I bring you good tidings of great joy." Do we fear? Are they good tidings to us? Are they of great joy to us? If not why not? "Glory to God in the highest, and on earth pace, good will toward men." Is this our attitude at this season of the year? At all times? If not, why not? What are we doing to give God glory? What are we doing to bring peace on earth? Does our life promote good-will among men?

Did the shepherds believe? Did they ask for further proof? Did they need to be told the second or third

time? "Let us now go even unto Bethlehem, and see this thing which is come to pass." How much time did God's messengers use to convince the shepherds? Perhaps only a few minutes at the most. How long has it taken and how much longer will it take to establish such faith in our lives?

When they saw and were fully convinced, were they ashamed of it? They made these events known abroad and they glorified and praised God. Is our revelation any less than theirs? What are we doing about it?

His own people received Him not. Do we expect the world to receive, respect, honor and help us? Are we discouraged and shamed away from faithfully serving Him, just because the world may say a disrespectful word about us or shun to give us some of the temporal honors our human nature might desire?

PRAISE AND GLORY BE TO GOD FOR THE BABE

Paul R. Myers

"And suddenly there was with the angel a multitude of heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men," Luke 2:13-14.

Thus Luke records in a few words the reverence and honor given God when Jesus, His only Son was born into this world. The heavenly host praised God and uttered glory unto Him, at the same time declaring peace on earth and good will towards men.

Surely it was a glorious time for God. Jesus, the Saviour, was prophesied many centuries before He came as a babe. The world had to be made ready. Scriptures had to be fulfilled, before the advent of His birth.

When He was born as a babe, in Bethlehem, His birth fulfilled many prophecies. He was a direct representative of Heaven. He brought the full will of God, thus causing praise and glory to God.

Today we are duty bound to praise God for His unspeakable gift. How happy we should be that we have a Saviour who shall save us, redeem us, intercede for us and reward us on the day of judgment. Surely we have many reasons to praise God for the Babe.

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Jesus performed all manner of healing, while here on earth. In so doing He proved a glory to God. He did it not to achieve name or fame for Himself. He taught that He came not to do His own will, but the will of the Father which sent Him.

When He expired on the cross, He was a glory to God, in as much as He was obedient unto God, even unto the death on the cross. He completed the purpose for which His Father sent Him, thus bringing glory to Heaven, as did His birth.

We have a great lesson to learn from the Babe, whose birth we are commemorating. Our individual lives should be so lived that they will bring praise and glory to God, rather than shame. I Thess. 4:1-2, teach us that if we obey the commandments given us, it will please God. In simple words, if we are as careful in obeying the commandments of God in our lives as we should be, we will be a glory to Him.

Paul, in I Cor. 11:7 tells us, that man is the image and glory of God. We read in Genesis that God created man in His own image and likeness. Therefore, we conclude that man was created in a perfect and glorious state.

When man was tempted and fell, through sin, he fell from that glorious state in which he was created. The Babe Christ Jesus brought the only plan of redemption for fallen man.

It took His birth and it took His death. While we were yet sinners Christ died for us. God made provision for fallen man to be again restored back to where he would be a glory to God.

Once we have accepted Christ, been pardoned of our

sins, and been raised to that higher plane of life, then it behooves us to so live that we continue to be a glory to Him.

Jesus came to earth the first time as a babe, enshrouded in glory. He is coming again, not as a babe, but as one possessed with great power, and again enshrouded in great glory. Matt. 24:30, "And then shall appear the sign of the Son of man, in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

God gave His Word, the Bible, a glorious piece of literature, to us that we might be fully informed of His Will. If we live true to the covenant we made in the baptismal stream, if we obey His commandments; we, as well as Peter (I Peter 5:1) will be a partaker of the glory that shall be revealed.

When He comes again, the natural body will be raised a spiritual. As we have borne the image of the earthly, we shall also bear the image of the heavenly, I Cor. 15. We shall not only be a glory to God, but we shall be glorified by and through Him. Rom. 8:17, "And if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Might we render more praise and Glory unto God for the priceless Gift, might we be a Glory to God, as we perform our little mission here on earth. And when we have fulfilled the purpose for which we have been placed here, that we might be rewarded with a glorious home, eternal in the heaven, that fadeth not away.

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THE COUNSELLOR

D. K. Marks

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. It was revealed to the prophet Isaiah, when Jesus came in this world He would be The Counsellor or one who would give advice upon any matter in this world.

When Jehoshaphat, king of Judah reigned, he sought the Lord with all his heart for counsel and he also sought counsel from the true prophets of God, he was blessed and rewarded. When Ahaziah was king his mother's name was Athaliah, a descendant of wicked king Ahab, she walked in the wicked, sinful ways of Ahab. She was her son's counsellor to do wickedly. "He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counsellors after the death of his father to his destruction," II Chron. 22:3-4. As we read the life work of kings and queens, men, women and children, they had opportunity to take and give good counsel, they also took opportunity to take and give wicked and sinful counsel.

Let us turn to the life of Jesus again. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," Isa. 11:1-2. Isaiah looked forward to the time that Jesus the Counsellor would be born on Earth. Seven hundred years later Jesus was born. Many faithful ones rejoiced when he was born. King Herod gave evil counsel that Jesus should be slain. The angels gave Joseph good counsel to save the life of Jesus, Joseph obeyed. When Jesus was 12 years of age He was asking and answering questions in the temple, all that heard him were astonished at His wisdom. He astonished His parents when he said, Wist ye not that I must be about my Father's business? "And Jesus increased in wisdom and stature; and in favor with God and man," Luke 2:52. Jesus came to the Jordan river where John the Baptist was baptizing, to be baptized of him. John forbade him. The wise counsel of Jesus was, "And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him," Matt. 3:15.

When Jesus was in the wilderness Satan came and

tempted him to take his counsel which was evil and contrary to the counsel which he had received from God. Jesus refused the counsel of Satan. Jesus began to preach, "repent and be baptized for the kingdom of Heaven is at hand." Jesus came to Peter, Andrew, James and John and said follow me. They followed and received a blessing. Jesus came to the sick and said according to your faith be it unto you. He commanded the lepers to go and shew themselves unto the priests and as they went they were healed. Jesus said unto the blind man that was born blind, go wash in the pool of Siloam, he went and washed and received his sight. Jesus opened the deaf ears that they could hear.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28, 30.

David's prayer and desire was, open thou mine eyes that I may behold wondrous things out of thy law. We should leave God open our spiritual eyes and spiritual ears, that we might learn of him and find rest for our soul. The fault-finders and those who did not believe in the meek Jesus, came to him and asked him, is it lawful to pay tribute to Caesar? Jesus' counsel was, render unto Caesar the things that are Caesar's and unto God the things that are God's.

"And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him," Mark 3:6. Their counsels led their never dying souls to everlasting punishment. Jesus said I am the way, the truth and the life and no man cometh unto the Father but by me. The last words Jesus spoke unto his disciples were, "Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world," Matt. 28:20. Jesus taught His disciples that all the things that he taught them were needful to practice and obey and unto the end of life, then they will be able to enter up in Heaven to inherit those beautiful mansions He has prepared

for His followers.

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God," Acts 20: 26-27. These are the words of the apostle Paul that he gave to the elders of the church. He knew that He was near the end of His life in this world. He took a review of His life work, the counsel of God as it was given and revealed to Him by the Holy Spirit. He remembered how he taught and plead with them, year after year, day after day, in every place he went, that they should obey all the things that Jesus taught.

Paul plead with the elders, to feed the flock and to teach them all the counsel of God given by Jesus. "For I know this, that after my departing shall grevious wolves enter in among you, not sparing the flock," Acts 20:29. The message is to every sheep, every follower of Jesus, to learn and heed all the counsel of Jesus in order to live in Heaven. Jesus gave important counsel in the upper room. Peter refused, Jesus said if I wash thee not, thou hast no part with me. Peter was ready to obey. As Peter followed Jesus day by day he learned that Jesus had the Spirit of wisdom, knowledge and understanding of all things in this life and things beyond this life over into the eternal world.

Peter was tempted and persecuted but he preached and lived in all the counsel of God. He looked forward to the great reward that was in store for him and all the faithful ones. As we celebrate for another season the birth of Jesus our counsellor, may he be more precious to us, may we see more beauty in Him, the life He lived, the words He spoke, the great eternal rewards he promised. We should receive strength and courage to witness for Jesus, love Him supremely, walk close by His side, unto the end of this life.

York, Pa.

CHRIST IS BORN

J. F. Marks

Long ago, in the time of the old dispensation, men of God prophesied of the coming or birth of Christ. It is marvelous to think how God has revealed to man His future plan concerning this

matter. It has been God's promise to mankind long before it was fulfilled. Today we cannot look for the birth of Christ; I hear many Jews are looking for the birth of Christ, even though it has taken place nearly 2000 years ago.

I believe it is of great value for us to meditate on the many things God has revealed to man. We believe it was revealed to the three Wise-men to follow the star, which was placed by God and guided them to the place of the birth of Christ. It had not been revealed to all people at this time.

King Herod had a great desire to know where Christ was born and yet he failed to find Him. It was through God's plan that he did not find the Child. The wise-men worshipped the Christ Child. King Herod expressed his desire to worship the Christ-child. This was only a scheme of deceitfulness as he planned to destroy the Child.

What a great sacrifice, God has given His only begotten Son for our redemption. Christ, after enjoying the pleasures of heaven, was willing to come down into this sin-cursed world for our redemption. It does not seem long to me that we celebrated the resurrection of Christ. Do we fully appreciate what He has gone through with for us.

Do we realize how great a gift our Heavenly Father sent to us. The shepherds brought gifts to the Christ-child at this season of the year. Many gifts will be given and received at this season of our year. Perhaps thought will be given mostly to the things of this world by the present generation. Let us draw our minds to realize how great a gift Christ gave to the world, a few years later, for our salvation. We have the privilege to accept Him as the only means to escape the terrible doom awaiting the unrighteous, at this season of the year.

Usually there is much effort put forth in preparing things that consist of largely foolishness. Many professing christians are sowing to the flesh and not to the Spirit. I feel this season of the year or anytime, is too precious for foolish play, etc. We owe a life of praise and gratitude to God for the Christ that has come to the world for the redemp-

tion of lost humanity.

He will not save people in sin but from sin. The plan of salvation stands unchangeable to all humanity. Today, we can be a bright and shining light for Him in this world. Joy to the world the Lord has come, let earth receive her King. When Christ was here in person He was not received wholeheartedly by many people. The light of the world is Jesus. Come to the light it is shining for thee. This call is for those that are living in darkness. The life He has lived shows to us a spirit of unselfishness and justice to all.

R. 1, Felton, Pa.

MAGNIFYING CHRIST

Sylvia Parker

As the time appointed to commemorate the birth of Christ draws near, we think of the annunciation of the Angel Gabriel, to the Virgin Mary of Nazareth; who lived a pure and holy life. Luke 1: 28, "And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: Blessed art thou among women." V. 31-33, "And, behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

What a wonderful experience this must of been for Mary to have this visit with the angel. She did not doubt His word, and it filled her heart with joy, to the extent that she immediately went to visit her cousin, Elizabeth; and revealed to her the message.

Let us notice the exclamation of Mary, Luke 1:46-48, "And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."

The word magnify means: To declare and shew forth one's greatness and glory. Yes, Mary was doing just that. No doubt she knew of

what David said in Psa. 34:3, "O magnify the Lord with me, and let us exalt his name together." She was not thinking of her own self, but Christ, who was to be the Saviour of the world.

How are we going to show forth the greatness and glory of Christ this Christmas season? To me it means just this: when we accept the plan of Salvation that Christ gave to us, we take upon ourselves that divine nature; and that is to please God in our hearts and lives. When we live to please God, his name is honored and glorified.

The question that concerns me is this: how can we magnify Christ in the giving of gifts? It takes love. A gift without love back of it, means nothing to the one who gave it, or to the one who receives it. This love reaches out to those in need. Not just our nearest relatives. How about a little sacrifice? Can we do without some things, we would enjoy having ourselves, and give to our brother, sister, neighbor or friend. I am sure Christ sacrificed His home in heaven, to come down here upon this earth, that we might enjoy the greatest gift, God gave to man.

Most people think of Christmas as just the one day in the year to give to others. I believe the true child of God, not only loves to give to others at this time; but each day throughout the year, new opportunities come to us to help make others happy. This is the real purpose for which Christ came into the world. Living and dying for others.

We have a wonderful lesson in the visit of the wise men, who came to worship the Christ child. Matt. 2:11, "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh'.'

First: they saw the illustrious light of the star, which was to show them the way to Christ.

Second: They made the sacrifice.

Third: They worshipped Him. In humility and reverence, they manifested adoration and praise, with sincerity of heart.

The Gifts: Gold, love and confidence; frankincense, sweet incense, prayer; myrrh, obedience and self-denial.

Truly this is the real spirit of Christmas, when we magnify Christ in these Supreme Gifts. R. 1, West Milton, O.

CHRISTMAS MEDITATIONS

Ethel Beck

Suppose that Christ had not been born
That far away Judean morn.
Suppose that God, whose mighty hand
Created worlds, had never planned
A way for man to be redeemed,
Suppose the wise men only dreamed
That guiding star, whose light still glows,
Down through the centuries. Suppose
Christ never walked here in men's sight,
Our blessed Way, and Truth, and Light.

Suppose He counted all the cost,
And never cared—that we were lost,
And never died for you and me,
Nor shed His blood on Calvary
Upon a shameful cross. Suppose
That having died, He never rose,
And there was none with power to save
Our souls from death beyond the grave!
As far as piteous heathen know,
These things that I've "supposed" . . . . are so!

—Martha Snell Nicholson.

How we all love the beautiful story of the birth of Jesus. Children want to hear it repeated time after time. Still there are many who never heard the story of Jesus. The life of Jesus would not be nearly so interesting if we had no record of His birth. It is not an ordinary birth. It came about through a miracle of God. His introduction into the world by the angels, then the shepherds was unusual. The wonder and glory of the whole story fascinates old as well as young. Yet there was a deeper meaning in all this celebration of His birth. He came into this world to fulfill a special purpose. He was born to live a short life and die on the cross.

Have we ever stopped to think, what if Jesus had not been born? What would be our condition if He had not come to redeem us? He could have remained with the father and continued to enjoy the blessings of heaven. He could have left humanity continue on in their wickedness and perish. God's love to us was too great to see us perish in sin.

"Thanks be unto God for His unspeakable Gift," II

Cor. 9:15.

Hundreds of years before Christ's birth, it was prophesied how He should be born. A redeemer was promised through the seed of Abraham and Jacob, through the tribe of Judah, Gen. 12:2-3; 29:10. Promised through the house of David, II Sam. 7:16. Isaiah 7:14 says, He is to come through a virgin. Micah 5:2, tells where He should be born.

After all these things had been prophesied for so long, only a few persons really expected Him. "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon Him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." When Jesus' parents brought Him into the temple Simeon was ready to receive Him. He took Him in his arms. Then he said he was ready to die, in peace, for "mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."

Anna, a prophetess, also lived in the temple and served God. "And she coming that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem," Luke 2:25-26, 30-31, 38.

The wise men had knowledge that some honored person was born. They must have been looking for Him. They spoke of His as "King of the Jews," coming a long distance to worship Him. Perhaps they did not realize like Simeon and Anna that He was the Redeemer.

We also have many prophecies telling of Christ's second coming. Will there be just a very few who will actually be looking for Him? He cometh as a thief in the night to those who live in the darkness of sin. We as children of light are told to watch and not to sleep. How are we to watch? "But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation," I Thess. 5:8. (It would be well to read the whole chapter.) Are we fully equipped with these qualities in our lives? If so, we can meet our Lord in

peace. If there is anything between us and the Saviour we will not be looking for Him. We would be in fear if He came.

When Jesus came into this world, there were a few who did worship and adore Him. At this season when people celebrate His birth, do we give Him first place and due honor? Let us remember, He is the honored One. He is the One who should receive our gifts. If we remember Him with our gifts others will have the privilege of hearing the story of His birth. They too can know how He suffered and died to save them from sin. That He arose from the dead and went back to the Father. That He is coming back again some day for His children. May our gifts be the means of preparing many for His coming.

Then we think of those who are lonely and discouraged at this season. May we take them cheer and restore their faith in the Saviour. May He be more precious to each of us than ever before.

A Prayer for Christmas Eve

"Oh Lord, there sit apart in lonely places,
On this, the gladdest night of all the year,
Some stricken ones with sad and weary faces,
To whom the thought of Christmas brings no cheer.
For these, Oh Father, our petition hear,
And send the pitying Christchild very near.

Lord, some sit by lonely hearthstones, sobbing,
Who feel this night all earthy love denied,
Who hear but dirges in the loud bell's throbbing,
For loved ones lost who blest last Christmastide;
For these, oh Father, our petition hear,
And send the loving Christchild very near."

—Author Unknown.
Dallas Center, Iowa.

NEWS ITEMS

MECHANICSBURG, PA.

We held our fall council on Nov. 10, at 1:30 p. m. We sung hymn No. 391, Bro. Taylor from the Waynesboro congregation opened the services. He read Rom. 12:1-21 and led in a fervent prayer. Then our elder took charge of the meeting.

We elected our Sunday school and church officer as follows: Supt., Edward Stump; assistant, Harry L. Junkins; teacher for the men's Bible class, Harry L. Junkins; assistant, Dalma Stump; teacher for the Intermediate class, Harry Shuman; assistant, Catherine Hollands-

worth; teacher for the children's class, Lena Shank; assistant, Annie Jacobs; S. S. secretary, Geo. Jacobs; assistant, Kenneth Hollandsworth; church clerk, Ray S. Shank; church treasurer, Ray S. Shank; trustee, Charles Jacobs; chorister, Harry Shuman; assistant, Paul C. Weaver; Monitor correspondent, Harry L. Junkins; Monitor agent, Harry Shuman; auditor, Charles Jacobs; as our elder's time expired, Bro. Reinhold and Bro. Taylor were here to hold an election, A. H. Fahnestock was elected for two years.

All business was conducted in peace and harmony. We elected an evangelist for another year which will be announced later. We sang hymn No. 81 and Bro. Reinhold led the closing prayer. May all those that were elected, take an active part and work for the betterment of the Church and Christ's kingdom is my prayer.

Harry L. Junkins, Cor.

NORTH CANTON, OHIO

The Orion congregation met in regular quarterly council, on Friday evening, Oct. 12. All business was transacted in a Christian manner. The report of the annual visit was given. The election of Sunday school officers and teachers was taken. There was not many changes made from last year. There was a selection for an evangelist made for the coming year, whose name will be announced later if it is acceptable with him to come and hold these meetings.

There has been a number of our members on the sick list, especially one sister who has been confined to her home for some time. This being the meeting before our revival and lovefeast, made extra business work to do. We are glad to announce that before our revival started, three young people, two boys and one girl, accepted our Lord and Saviour and were baptized.

On Sunday, Oct. 14, Bro. Hayes Reed from Modesto, Calif., accompanied by his wife and child, came into our midst to start our evangelistic meetings. He preached the Word of God and gave us many thoughts to think about. It is up to us what we are going to do about them, accept or reject the preached word, whether we will be spiritually strong or not. Through his efforts and the guidance of the Holy Spirit, one younger brother made his decision to accept Christ as his Leader and Master. The young brother was baptized on Sunday afternoon. It makes us all feel good to see these young people come out and take a stand for Christ before the world has too strong a grip upon their young lives. Although it also makes a greater responsibility upon the older ones to preach, teach, and set an example which may hold their lives, in a way that God may be able to use them as they grow older in His service to his honor and glory.

On Saturday afternoon, Oct. 27, our lovefeast services began with those in attendance from almost coast to coast, and from the north and south. Brethren and sisters in Christ, including eight minister and elders besides those in our own congregation. They gave heart-warming messages throughout the services. On Saturday evening around 90 surrounded the tables to partake of the ordinances of the Lord's house. On Sunday morning,

we met for morning worship and breakfast, followed by Sunday school and preaching. Elder Ord Strayer was the teacher for Sunday school, and many thoughts were discussed. Bro. Reed then gave his final message followed by dinner in the basement. Around 130 were seated for the noon meal.

Thus ended another meeting and lovefeast occasion. We truly thank everyone that has come and shared these meetings with us, and invite all back again at anytime. We wish God's richest blessings on Bro. Reed as he goes out in the field of labor for the Master. We pray that he may lead many souls to Christ yet, while Christ tarries in His coming back to receive His people.

Alvin Silknitter, Cor.

ENGLEWOOD, OHIO

The Englewood congregation met Oct. 27 for the lovefeast services. There was services all day Saturday, Bro. Emanuel Koones preached in the forenoon and Bro. Abraham Miller in the afternoon. In the evening there were 58 that surdounded the Lord's tables to partake of the sacred emblems, with Bro. Koones officiating.

On Sunday morning we met for Sunday school with 117 present. Bro. Earl Brubaker of Indiana, read the Sunday school lesson, and Bro. Parker taught the adult classes all in one group.

The ministers present each gave a short message. Bro. Kreider opened the services. Bro. Koones talked on the first Psalm, asking the question, Are our associations such, that we enjoy those of like precious faith?

Bro. Miller, Matt. 7:28-29, God's word shall stand forever.

Bro. Parker, Rev. 3:11, Behold I come quickly, hold fast that which thou hast that no man take thy crown.

Bro. Klepinger, II Kings 6:16, "Fear not: for they that be with us are more than they that be with them." That brings the thought of faith. Our righteous influence will mean much.

Bro. Robbins, God's Promises. II Pet. 1:4. I know in whom I have believed. How many of us are wearing the divine nature? Are we marring the image of Christ? How much do we value the promises of God? These are important questions.

Truly we enjoyed another lovefeast occasion. What will it be to be at the marriage supper of the Lamb

These notes have been given to me by Sister Sylvia Parker, as I was not permitted to attend these services because of the sickness of my mother.

Ivene Diehl, Cor.

WEST FULTON, OHIO

The West Fulton church enjoyed a two weeks' meeting which started Sept. 16th and closed Sept. 30th, with Elder James Kegerreis of Strausstown, Pa., as our evangelist.

Bro. Kegerreis brought us some wonderful messages from God's word, he preached the true word of God with power, he gave warning to the unsaved, and encouragement to all of us. We were made to rejoice when one precious soul accepted Christ and was baptized.

Sunday, Sept. 30, was our Harvest

meeting. Bro. Harley Flory gave a very good message on Harvest, then Bro. Kegerreis gave the second message on "Harvest." In the afternoon, Bro. Kegerreis, gave another inspiring message.

We were glad to have Sister Kegerreis and daughters in our midst. We wish to thank all the Brethren and sisters from our neighboring churches for coming and helping us in these services.

May it be the prayer of all, that the good seed sown, will bring forth much fruit to his name, honor and glory.

May the Lord richly bless Bro. Kegerreis, for the efforts he has put forth, and give him spiritual strength that he may preach the Word, that others may be brought to Christ, "For the harvest truly is plenteous, but the labourers are few."

Sarah Roesch, Cor.
Wauseon, Ohio.

OBITUARIES

MOLLIE CAROLINE HARLACHER

Youngest daughter of T. Y. and Mariah Henry, was born in York county, Pa., March 6, 1877, and departed this life at the hospital in Newberg, Oregon, Oct. 29, 1951, aged 74 years, 7 months and 22 days.

On July 26, 1902, she was married to Edwin Harlacher of McDonough county, Ill. Shortly after this they came west and settled on the farm in northern Idaho. To them were born four children, two being deceased in infancy.

They moved to Newberg in 1934 where she had resided for seventeen years,

Sister Harlacher has lived a faithful and devoted Christian life for 60 years. She was a faithful attendant at church services, having been one of our song leaders here at Newberg since living here. She was always ready to do whatever she could to help in the work of the church.

We feel our loss very keenly, but we know it is her gain. May we all be as ready for the summons as she was.

She is survived by her husband, Edwin Harlacher, one son, Galen B. Harlacher of Newberg; one daughter, Annie Harlacher, Grant Pass, Oregon; one sister, Ida Lind of Newberg; also one grandchild of Newberg.

Funeral services were conducted Oct. 31, at Hodson's Chapel, with Elder E. L. Withers officiating.

Interment in Hillcrest cemetery.

Galen B. Harlacher,
Newberg, Oregon.

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CHRISTMAS—IN DARK DAYS

Anna Hoppe

Lord Jesus Christ, Redeemer of us all,
On this Thy Day in spirit we would soar
To Bethlehem, to view the lowly stall
And hear the angel's lullaby once more.
To kneel awhile beside the manger bed
That pillowed Thy dear head in straw and hay—
To clasp Thee to our hearts, O living Bread,
And gain new strength to walk the pilgrim way.

Light of the World, illume the world again!
Thou Morning Star, send out Thy healing ray!
The earth is filled with darkness, grief and pain—
With burdens that all human strength outweigh.
War, famine, hunger, nakedness, distress,
O hear the plea of thousands shelterless,
Who for Thy name's sake bear the scoffers' ire.

Blest Christmas Day! The days are hast'ning on.
Thy church, loved bridegroom, longs for Thy return.

When will the morning long-awaited dawn
For which through all the world
Thy people yearn?
Signs manifold reveal the day far spent,
Thy Bride awaits the watchman's midnight cry,
When will the clouds that hide Thy face be rent?
When will we rise to meet Thee in the sky?

Of what will Christmas be in realms of light,
When we shall see Thee, Saviour, as Thou art?
When many mansions greet our dazzled sight—
When dear ones meet us, never more to part?
When yonder Tree of Life ablaze we see,
And with saints of all the agest tryst?
Till then, make all our homes a Bethany,
Abide with us, Eternal, Changeless Christ!

Selected by Ethel Beck.

SPELLING CHRISTMAS

Ruth Hartman

The C we take from "coming" for
He came for us to die.
The H is for the "Home" He left
In Glory up on high.
The R is for His "royal" birth,
Though born a humble Jew.
And I for He is "innocent,"
Holy, pure and true.
The S will be for "Savior,"
The sinless, spotless One;
And T for "time" for in God's time
He sent His precious Son.
The M will stand for "me."
He stands a my heart's door,
The A is for the "awful" load
Of sin that Jesus bore.
And S shall stand for "sacrifice,"
God's spotless Lamb was He,
So I am glad on Christmas
For He is God's Gift to me.

—The Lighted Pathway.
Sel. by Carl W. Dorsey.

NO ROOM AT THE INN

Homer J. Williamson

No room that night was left at the Inn,
No room could be found for a stranger.
Two weary travelers who turned from its din,
Found rest at last in a manger.

In the manger that night a baby was born
To those whom the inn turned again,
And the shepherds afar came there in the morn
Bringing gifts to the Savior of men.

No room in the hearts of many today,
No place for His love will they make.
He knocks at the door, they turn Him away,
And neglect Him for other guests' sake.

Other guests of ambition, of pleasure and pride,
Of selfishness and the getting of gold;
Forgetting the cross and the wound in His side,
And the nail-pierced hands they might hold.

Oh, Bethlehem Inn, full of music and light,
With your guests decked in brightest array,
Had you given them room, turned into the night
Your fame had gone forth to this day.

Oh, soul, fling open your windows and door,
Let the Bethlehem stranger come in.
For the baby 'twas born in the manger of yore,
Come from God to save you from sin.

Sel. by Ruth Wilson.

CHRISTMAS, NOT XMAS

Oh, why leave the Christ out of Christmas,
And substitute X for His name?
There is naught else on earth or in heaven,
Can ever make Christmas the same.

Be it thoughtlessness, haste or indifference
By the way I grieve and offend,
When I leave the Christ out of Christmas
I am slighting my very best friend.

When I leave the Christ out of Christmas,
In vain is my holiday mirth,
For the Christ, God's best gift to His children,
Is the Christ who brought Christmas to earth.

God forgive me this thoughtless omission
I would not that He should part,
Not only the Christ of the Yuletide
But all of the year in my heart.

—Author Unknown.
Sel. by Treva Brumbaugh.

BIBLE MONITOR

Wm. Kinsley

Has it answered its purpose? Has it been edifying to its readers? Have you been builded up in that most holy faith once delivered to the saints?

Has it stood for the truth of the gospel that Jesus brought from high heaven?

Has it been a warning against sin, and a comfort to believers?

Has it brought its readers to be more of a unity of heart and mind?

Has it arrived to a point or stage of completeness or perfection?

If every believer or member of the church put forth an effort to improve and advance it, to the cause and purpose of the saving of souls and what the Monitor stands for. As we are coming to the close of another year, 1951, and soon entering a new year, 1952, would it not be a good time to resolve to do more to improve and support its purpose, which has been in a forward move

since the year 1922? Are we praying for advancement? Are we praying inbehalf of the editors, to the Lord that he might hold them up with his strong arm of grace, for their efforts and labors. That their labors be a blessing to humanity. The word Monitor meaning, giving warning, to reprove, to advise, prudent, cautiousness, edifying, to instruct, and spiritual comfort and firmness.

Hartville, Ohio.

WALKING WITH GOD

No man who walks with God can be indifferent to the world around him. He cannot but be interested in the souls of men. He sees a world lying in the lap of the wicked one. He realizes his responsibility for carrying the message of love and pardon to singing captivies bound in chains of night. Like Paul his language will be, "Woe is me if I preach not the Gospel." He can never grow accustomed to the thud of Christless feet on the way to a lost eternity. —G. Phair in Christian Digest.

SENTENCE SERMONS

The colored sunsets and the starry heavens, the beautiful mountains and the painted flower, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—Faber.

The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken in their perilous mission.—Beecher.

ADULT SUNDAY SCHOOL LESSONS

Jan. 6—Be Ready and Watch Until the Day of Christ. Phil. 1:1-14.
Jan. 13—Let Us Magnify Christ With our Lives. Phil 1: 15-30.
Jan. 20—If We Have Salvation, There is Work to be Done. Phil. 2:1-16.
Jan. 27—Paul Describes his Interest in the Philippian Brethren. Phil. 2:17-30.
Leb. 3—Christ, the object of the Believers faith for Righteousness. Phil. 3:1-9.
Feb. 10—Paul's Appeal for a Unified Walk in Christ. Phil. 3:10-21.
Feb. 17—An Obedient and Thankful Heart is in Possession of the Peace of God. Phil 4: 1-9.
Feb. 24—Victory Over Anxious Cares. Phil. 4:10-23.
Mar. 2—The Apostolic Greeting to

the Colossian Church. Col. 1:1-18.
Mar. 9—The Reconciling Work of Christ. Col. 1:19-29.
Mar. 16—Paul's Warning Against False Doctrine. Col. 2:1-12.
Mar. 23—Warning Against False Worship. Col. 2:13-26.
Mar. 30—There is Union Between Christ and The Believer. Col. 3:1-11.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 6—The Boy Jesus in the Temple. Luke 2:41-52.
Jan. 13—Jesus Teaching How to Pray. Luke 11:1-4. Matt. 6:5-13.
Jan. 20—Jesus's Story About God's Love. Luke 15:11-32.
Jan. 27—The Story of the Good Samaritan. Luke 10:25-37.
Feb. 3—Jesus Healing a Soldier's Servant. Matt. 8:5-12, Luke 7:1-10.
Feb. 10—Jesus, Kind to a Foreign Woman. John 4:5-26, 39-42.
Feb. 17—Jesus Healing a Deaf and Dumb Man. Mark 7:31-37, Matt. 15:29-31.
Feb. 24—(Review) Our Duty Toward Others. Luke 6:27-38.
Mar. 2—Jesus, Stilling the Storm. Mark 4:35-41, Luke 8:22-25.
Mar. 9—Jesus Blessing Little Children. Mark 10:13-16, Luke 18:15-17.
Mar. 16—Children Help Praise Jesus. Luke 19:29-40.
Mar. 23—How We May be Jesus' Friends. Mark 14:12-25.
Mar. 30—Two Talk With Jesus. Luk 24:13-35.

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